

VOX STELLARUM:
OR, THE
Voyce of the STARS;
Being a brief and easie
INTRODUCTION,
TO THE

Knowledge of the Number, Names and
Characters of the Planets and Signs, Aspects
and Anticions: the Division of Heaven, and
how to erect a Figure thereof, either by a
Table of Houses or by Tables of Right and
Oblique Ascensions: an exact and true De-
scription of the Planets and Signs, with the
Countries, Cities or Towns under them.

LIKEWISE,
How to judge of the Affairs of the
World, by Revolutions, Eclipses, great Con-
junctions and Blazing-Stars.

ALSO,
Something touching the Popish Plot, and other
Remarkable Affairs of the Year, 1678.

By *William Knight*,
Student in Astrology and Physick.

Si Deus nobiscum quis contra nos?

London, Printed by E. T. and R. H. for
Thomas Passinger at the Three Bibles on
London-Bridge, 1681.

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TO THE
READER.

Courteous Reader,

THe divine and laudable Science of Astrology, is a Learning that teaches by the Natures, Motions, Configurations, Significations, and Influences of the Heavens and Stars therein, how to judge of future Contingencies, or predict natural Events: the word Astrology, is derived from *Astra* and *Logos*, which is as much as to say the Speech, reasoning or language of the Stars; and to this we find the Psalmist consent, when he sings, *the Heavens declare the glory of God, and the Firmament sheweth his handy works: day unto day uttereth speech, and night unto night sheweth knowledge: there is no speech nor language, where their voice is not heard: their line is gone out through all the earth, and their words to the end of the World: in them hath he set a Taber-*

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nacle for the Sun, which is a Bridegroom coming out of his Chamber, and rejoyceth as a strong man to run a race: his going forth is from the ends of the Heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof, Psalm the 19. 1, 2, 3, 4, 5, 6. Thus being led by the signification of the word, or appellation of this Noble Art, unto those places of Scripture first; I shall now look back to the beginning of the Holy Writ, and so take along in order several portions thereof, that farther prove the Stars to have influence on all sub-lunary things, whether Animal, Vegetable, or Mineral; to begin then, observe, *And God said, let there be Lights in the Firmament of the Heaven, to divide the day from the night: and let them be for Signs and for Seasons, and for days and years: And let them be for lights in the Firmament of the Heaven, to give light upon the Earth; and it was so: And God made two great Lights; the greater Light to rule the day, and the lesser Light to rule the Night; he made the Stars also: And God set them in the Firmament of the Heaven, to give light upon the earth; and to rule over the day, and over the night, and to divide the light from the darkness; and God saw that it was good, Genesis the 1. 14, 15, 16, 17, 18. And for the precious Fruits*
brought

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brought forth by the Sun, and for the precious things put forth by the Moon, Deuteronomy the 33. 14. Again, they fought from Heaven, the Stars in their Courses fought against Sifera, Judges the 5. 20. Canst thou bind the sweet Influences of the Pleiades, or loose the bands of Orion, Job the 38. 31. So likewise, saith the Lord, *I will hear the Heavens, and they shall hear the Earth; and the Earth shall hear the Corn, and the Wine, and the Oyl, and they shall hear Jezreel,* Hosea the 2. 21, 22. Many more places might be produced, but these are sufficient to convince any sober Person, that those glorious Bodies, were not by their Maker placed in the Heavens only for ignorant people to gaze at; but to shew forth his Almighty Power, in their subordinate Rule and Government: And now seeing this their Lordships is not managed by sensible and palpable acts and agitation, it must needs follow, that they have a secret and hidden way of Rule, whereby they operate imperceptibly in all their agitations of their Dominion: the Sun and Moon indeed have their palpable effects, for the Sun is the Fountain of heat, and that heat is the Nurse of Life; also his presence and absence causeth day and night: likewise his nearness to, and remoteness from our Zenith, together with the nature

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of the Parts of Heaven he passeth through, causeth Summer and Winter, heat and cold, alteration of days and nights: now the Moon seems to be as much the Fountain of moisture, as the Sun is of heat, as is apparent by the Tydes, which constantly attend her motion; and by all sorts of Shell-Fish, and the eyes of Cats, which are all fuller and bigger at the Full-Moon, then they are at the Change or New-Moon: Again, it is very observable, that if a man chance to fall asleep, abroad in the Fields in a Moon-light night, how she besets him, and fills him with dulness and drowsiness: but besides those palpable acts of the Sun and Moon, they have their secret and imperceptible influence, as the other Planets and Stars; for though heat is the Nurse of Life, and moisture an hand-maid to it, yet it is not the mere heat which giveth life, nor the mere moisture that helpeth to live; for if so, then might man make living Creatures artificially, but this we see is past his skill to do; the heat may hatch the eggs, but all the art of man cannot make an egg that can be hatched: No, for there is a secret act of Sun and Moon, besides the mere putting to of heat and moisture, which produceth life both in sensitive and vegetive Animals. And in these

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these secret and insensible operations or influences, of the Sun, Moon, and Stars; besides the light which they give, consists that rule, which they do exercise over all the Sons of day and night: so that man if he lives upon the earth, must come under the touch thereof, so well as Brutes and Vegetives. And this Power, man being unable to avoid; but must in a great measure, submit thereunto, the Stars therefore are said to give Laws unto him, and to the whole Body of Mortallity, so long as the World endureth: So then, *Astra regunt homines, sed regit Astra Deus*, the Stars rule men, but God rules the Stars. Ay, but hark ye, (say some) what do you tell us of the heat and moisture of the Sun and Moon, and their secret influences in producing and upholding life; it is God that giveth life to all Creatures, and maintains the same in them, and he it is, that ruleth all persons and things on earth: So say we too, this we know and believe, only the question is, how he does them? whether with means or without? if without means, then every Child that is born, every living creature that is brought forth, and every Seed and Herb that grows out of the Ground, comes to pass by a new creation, as well as by generation, for to bring

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things

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things to pass without means, is all one as to produce them without matter, it being no more but to say, let there be men, let there be all other living creatures, and let there be Herbs, Seeds and Flowers; and, as the word says, they come to pass: but we know there was never above one Creation, for the Scripture tells us, *that on the seventh day God ended his Work, which he had made, and he rested on the seventh day from all his work, which he had made, Gen. 2. 2.* And ever since that, all things have come to pass by nature, and therefore must there be some kind of natural means for the production thereof: and now if with means these things come to pass, it is either by earthly means alone, or by the help of some Super-Terrestrial Powers also aiding and assisting, that they come to pass: but by earthly means alone it is plain they cannot come to pass, for it is not either Fire, Air, Earth, or Water, or all together, that can of themselves produce or maintain life to any creature, or bestow that goodly sweet favour unto the Rose: there must therefore be for certain some other Superiour Power aiding and assisting, and this powerful virtue, the Scripture, reason, and experience tells us, is lodged in the Heavens and Stars; as communicated unto them, by the Almighty

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mighty Creator. 'Tis true indeed, that God is as well able to govern and maintain all things without means, as he was at first to constitute and create the frame of nature, but such is his pleasure, that he does work by means; and not immediately in all things: & therefore though it be the hand of God that doth all these things, yet is not that hand of God put to by any new contrived act, but follows on course in the motion of nature, even as from the beginning it was contrived from all Eternity: for the works of God are known unto him, from the beginning unto the end of the World; which knowledge of God, before the Creation was no where written, but in his own Eternal Mind; but after, it was printed in a certain Book, called Nature, wherein, all the works of God, that were to come to pass in time, were expressly written down, as they were to follow in order, this Book of Nature, was a certain frame or model of the World, wherein, what by Creation, and generation, all persons, things, and actions, were to take their several courses and turns, so as to come to pass in time, from the beginning unto the ending of the World. And so infinitely and wonderfully well, was this model of the World contrived; that though the rise and fall of
Persons,

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Persons, Towns, and Countreys, do depend upon the Virtues & Vices of the men there inhabiting; and those Virtues and Vices, do depend upon the free agency of those mens wills: yet such was the contrivance, that neither the fall of the first man, and the corruption, and the crush which the world endureth thereupon; nor the infinite sins of after mankind, and the desolations that do continually follow thereupon, did necessarily require, any correction or amendment, of that first frame: but such was the infinitely to be admired and never enough to be adored forecast and providence of God; that at one view, appearing unto him, all the several turnings and windings of all mens Wills, and the total sum and upshot of all Virtue and Vice; he did at once, so contrive, that all fates of prosperity and adversity, of reward and punishment, should so fall out and come to pass, as to answer the Virtues and Prayers of the Righteous, and the Vices and Villanies of the wicked, each according to their works, in due and fitting times: this Field is so large, that if I should walk much further therein, I should too much exceed the bounds of an Epistle, to so small a Treatise: I would therefore wish all young Students, and true lovers

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lovers of Art, to furnish themselves with that witty, learned, and sober defence of Astrology, written by that worthy Divine, Mr. *John Butler* : and now it follows that I might give you a description of the ensuing Discourse, but it being so largely described in the Title Page, and the Book of a little Volumn, it will be altogether needless ; only observe thus much in brief, Astrology, besides an Introduction, or knowledge of its Rudiments, consists of four distinct Parts, *viz.* Horary-Questions, Elections, Nativities, and Mundane Overtures ; all which I give my Vote for, though some have magnified one or other of them, and run down the rest, without any strenuous reason for so doing, except ignorance ; but the last is the subject of our following Tract, wherein you have in brief, the Precepts of the most approved and authentick Authors, as to the Substance of the matter : though in words and some circumstances, a little different. I could have been much more large in every particular, but I well hope, to see the whole Doctrine hereof, performed by a more able Pen and Brain, for the benefit of all those ingenious lovers of Art, that nothing understand the Latin Tongue : besides, what I have done, there is no question,

To the Reader.

stion, but will be sufficiently hist and pisht
at, by such as can esteem of nothing, but
what was hammered on their own Anvil:
for we may observe many of them taking
great pains, to level the reputations of
some one or other that went before them,
to make way for the displaying of their sup-
posed Trophies: Thus friendly Reader, I
take my leave of thee, and shall remain thy
well wisher.

Die 2, May, 25. 1630.

William Knight.

E R R A T A.

PAge 6. line 10. read against. p. 12. l. ult. at *A. d. s.*
p. 13. l. 18. for *and. r. an.* p. 14. l. 6. at *Orbs. d. s. ibid.*
l. 8. *Orbs. d. s.* p. 22. l. 14. f. *Sun. r. Sum.* p. 23. l. 2. r. *Seconds.*
p. 24. in the Figure r. 14. 1. p. 36. l. 4. f. *bath. r. have.* p.
64. l. 29. r. *incurvating.* p. 80. l. 5. *Signification. r. Signifi-*
cator. p. 111. l. 9. f. *on. r. in.* *ibid.* l. 11. f. *on. r. in.* p. 146. l. 16.
f. *of. r. in.*

*Courteous Reader, if thou meetest with any
more, than these, I desire thee to correct them.*

T H E

THE INTRODUCTION.

CHAP. I.

Of the Number , Names and Characters of the Planets.

AMongst all those glittering Lamps that the Almighty God hath placed in the Heavens, there be seven wandring Stars, called Planets, viz. ♄ Saturn, ♃ Jupiter, ♂ Mars, ☉ Sol, ♀ Venus, ☿ Mercury, and ☾ Luna; there is also the ♁ Dragon's head, ♁ Dragon's tail, and ☊ Part of Fortune.

C H A P. II.

*Of the Number, Names, Characters,
and manifold Divisions of the Signs
of the Zodiack.*

K Now then that the Heavens are divided into 12 equal Parts, called Signs: viz. ♈ Aries, ♉ Taurus, ♊ Gemini, ♋ Cancer, ♌ Leo, ♍ Virgo, ♎ Libra, ♏ Scorpio, ♐ Sagittary, ♑ Capricorn, ♒ Aquarius, ♒ Pisces.

Every one of these Signs are divided into 30 equal Parts, or Degrees; every Degree into 60 Minutes, and every Minute into 60 Seconds, &c.

♈ ♌ ♐ are fiery Signs, ♉ ♍ ♑ earthy, ♊ ♎ ♒ airy, ♋ ♏ ♒ watery.

Fiery Signs are hot and dry, and so make up the fiery triplicity; earthy, cold and dry, and make the earthy triplicity; airy, hot and moist, and so compose the airy triplicity; watery, cold and moist, and these constitute the watery triplicity.

♈ ♊ ♌ are Masculine and Diurnal Signs, ♉ ♋ ♍ ♏ ♒ are Feminine and Nocturnal.

♈ ♉ ♊ are Northern Signs, because

because they decline from the Equinoctial Line toward the North Pole: ♈ ♉ ♊ ♋ ♌ ♍ are Southern Signs, because they decline from the Equinoctial toward the South Pole.

♈ ♉ ♊ ♋ ♌ ♍ are Signs commanding, ♎ ♏ ♐ ♑ ♒ ♓ obeying.

♈ ♉ ♊ ♋ ♌ ♍ are Signs of right or long Ascensions, ♎ ♏ ♐ ♑ ♒ ♓ are Signs of oblique or short Ascensions.

♈ ♉ ♊ ♋ are moveable Signs.

♌ ♍ ♎ ♏ are fixed Signs.

♊ ♋ ♌ ♍ are common Signs.

♈ ♉ are Equinoctial Signs.

♊ ♋ are tropicks, or tropical Signs.

♈ ♉ ♊ ♋ are cardinal Signs.

♊ ♋ ♌ ♍ are humane Signs, ♎ ♏ ♐ ♑ ♒ ♓ bestial.

♊ ♋ ♌ ♍ are fruitful Signs, ♎ ♏ ♐ ♑ ♒ ♓ barren.

♊ ♋ are double bodied Signs.

♊ ♋ ♌ ♍ are mute Signs, or flow of voice.

♊ ♋ ♌ ♍ are whole Signs, ♎ ♏ ♐ ♑ ♒ ♓ broken.

♈ ♉ ♊ ♋ ♌ ♍ are fortunate Signs, ♎ ♏ ♐ ♑ ♒ ♓ unfortunate.

♊ ♋ ♌ ♍ are sweet Signs, ♎ ♏ ♐ ♑ ♒ ♓ bitter.

♈ ♉ ♊ ♋ are weak Signs, ♌ ♍ ♎ ♏ strong.

Signs opposite to each other in the Heavens, are ♈ to ♏, ♉ to ♊, ♋ to ♌, ♍ to ♎, ♏ to ♐, ♑ to ♒, ♓ to ♈, ♊ to ♋, ♌ to ♍, ♎ to ♏, ♐ to ♑, ♒ to ♓, ♈ to ♉, ♉ to ♊, ♊ to ♋, ♋ to ♌, ♌ to ♍, ♍ to ♎, ♎ to ♏, ♏ to ♐, ♐ to ♑, ♑ to ♒, ♒ to ♓, ♓ to ♈.

Through these 12 Signs the Planets take their progress, and are always to be found in one part or other of the same.

In the very next place I shall present you with a Table of the Essential Dignities of the Planets (which by some perhaps may be thought immethodical) yet I know no reason why they should think so, however we will insert it in a Chapter by it self.

CHAP.

CHAP. III.

Of the Essential Dignities of the Planets.

A Table of the Essential Dignities of the Planets according to Ptolemy.

A Table of the Essential Dignities of the Planets according to Ptolemy.																				
Houses Exalt. of the Plan.			Tripl. d. n.		The Terms of the Planets.										The Faces of the Planets.				L. Full.	
															net.					
♈	♌	♈	♈	♈	♈	♈	♈	♈	♈	♈	♈	♈	♈	♈	♈	♈	♈			
♉	♍	♉	♉	♉	♉	♉	♉	♉	♉	♉	♉	♉	♉	♉	♉	♉	♉			
♊	♎	♊	♊	♊	♊	♊	♊	♊	♊	♊	♊	♊	♊	♊	♊	♊	♊			
♋	♏	♋	♋	♋	♋	♋	♋	♋	♋	♋	♋	♋	♋	♋	♋	♋	♋			
♌	♐	♌	♌	♌	♌	♌	♌	♌	♌	♌	♌	♌	♌	♌	♌	♌	♌			
♍	♑	♍	♍	♍	♍	♍	♍	♍	♍	♍	♍	♍	♍	♍	♍	♍	♍			
♎	♒	♎	♎	♎	♎	♎	♎	♎	♎	♎	♎	♎	♎	♎	♎	♎	♎			
♏	♓	♏	♏	♏	♏	♏	♏	♏	♏	♏	♏	♏	♏	♏	♏	♏	♏			
♐	♈	♐	♐	♐	♐	♐	♐	♐	♐	♐	♐	♐	♐	♐	♐	♐	♐			
♑	♉	♑	♑	♑	♑	♑	♑	♑	♑	♑	♑	♑	♑	♑	♑	♑	♑			
♒	♊	♒	♒	♒	♒	♒	♒	♒	♒	♒	♒	♒	♒	♒	♒	♒	♒			
♓	♋	♓	♓	♓	♓	♓	♓	♓	♓	♓	♓	♓	♓	♓	♓	♓	♓			

The use of the foregoing Table is thus understood.

In the first Column you have the Twelve Signs, beginning at ♈, then ♉, ♊, ♋, &c. down to ♏.

In the next Column to Signs, is written Houses of the Planets, under [it] ♂. d. ♀. n. &c. over against ♂ to the left hand is ♈, again ♀ ♉; which tells you that ♈ is the day house of ♂, and ♉ the night house of ♀; understand the like of all the rest, and then you will see and know that every Planet (except ☉ and ☿) have two of those Signs for their Houses: as ♈, ♉ and ♊; ♋, ♌ and ♍; ♎, ♏ and ♐; ☉, ♑; ♒, ♓ and ♈; ♉, ♊ and ♋; ♌, ♍ and ♎; ♏, ♐ and ♑; ♒, ♓ and ♈.

In the third Column you have the Exaltations of the Planets, in it and over against ♈, is ☉ 19. under him, over against ♉, you may see ☿ 3. So the 19 Degree of ♈ is the very Point of the ☉'s Exaltation, the 3 Degree of ♉ is the ☿'s. &c. yet you must understand that the Exaltation of a Planet reaches the whole Sign.

In the fourth Column is Triplicities written over head, under which against ♈ ♉ ♊, is ☉ ♋; ☉ under ♌ and ♍ under

der *n.* which shews that they rule the fiery
 Triplicity, the ☉ by day, and ♃ by night :
 So against ☿ ☿ ☿, you find ♀ ♀ ; a-
 gainst ♀ ♀ ♀, ♀ ♀ ; and over right
 ☿ in ☿, ♂ ♂ ; which signifies that ♂
 rules the watery Triplicity both day and
 night.

In the next five Columns is contained
 the terms of the Planets, the first 6 De-
 grees of ♈ is the terms of ♃, from 6 to
 14 the terms of ♀, from 14 to 21 the
 terms of ♀, from 21 to 26 the terms of
 ♂, and from 26 to 30 are the terms of
 ♀. So of the rest in order.

Every Sign is again divided into three
 equal Parts, called Faces or Decanates, so
 the first 10 Degrees of ♈ is the face of
 ♂, from 10 to 20 the face of ☉, and from
 20 to 30 the face of ♀ : observe the same
 in the rest.

Next is the Detriments, as you will
 find ♀ in ♈ is in her Detriment, ♂ in ☿
 in his Detriment, &c.

The last Column tells you the falls of
 the Planets, so ♀ in ♈ is in his fall, ♂ in
 ☿ in his fall, &c.

Thus much for the description of the
 Table, I will now shew you the signification
 of a Planet in any of his or her Essential
 Dignities, that I may make good the
 word

word use, to the full : Observe then, that

A Planet in his own house direct , signifies a Person of a strong and healthful constitution , he is one that will be known in his Family , and rule over them with good Judgment ; likewise he lives in a very plentiful way , or at least in a thriving condition.

A Planet in his Exaltation , denotes a Person of a high majestic carriage , a proud lofty disposition , high minded ; assuming more than his due , scorns to stoop or buckle to any : in matters of war , a Planet in his Exaltation is stronger than one in his own house.

A Planet in his Triplicity , sheweth a Person at the present time to be in a pretty good condition , and modestly well indued with the Goods and Fortunes of this World ; not meanly nor very well descended , yet his present state is commendable.

A Planet in his term , declares one rather participating of the temper and shape of the said Planet , than of the Wealth , Power or Dignity by him denoted.

A Planet in his face , and no otherwise dignified , the Person by him denoted is as it were at the last shift , or as some say at the last gasp , not knowing what to do , or
how

that
signi-
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how to bestow himself: You may judge
likewise the deplorable condition of
things, as well as what we have said of a
Person.

*The signification of a Planet in his Essential
Debilities.*

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A Planet in his Detriment, signifies one
cast out of all good Enjoyments, and that
without hope of recovery: a Person that
is his own Enemy, and lives in a dejected
condition.

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A Planet Peregrine, signifies a Person to
be a Stranger, or Sojourner in the place
where he is.

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A Planet in his fall, denotes a Person
averse to honour, I believe it is because
he hath lost it: for I have more than once
experienced, that when a Planet was so
posited, the Person by him signified made
Ship-wrack of his credit; but it prenotes
only a present subjection to a misfortune,
which in a little time may be vanquished:.
In matters of War, a Planet in his fall is
weaker than one in his detriment.

A Planet is in his detriment when he is
in a Sign opposite to his own House, in his
fall when he is in the opposite Sign to his
exaltation; and Peregrine when he is void:

of all Essential Dignities, viz. neither in his house, exaltation, triplicity, term, nor face.

A Table of Fortitudes and Debilities of the Planets.

<i>Essential Dignities.</i>		<i>Essential Debilities.</i>	
In his own House	5	In detriment	5
In exaltation	4	In fall	4
In triplicity	3	Peregrine	5
In term	2		
In face	1		
<i>Accidental Fortitudes.</i>		<i>Accidental Debilities.</i>	
In medium Cali	5	In the 12 houses	5
In Ascendent.	5	In the 8. or 6.	2
In 7. 4. or 11 houses	4	Retrograde	5
In 2. or 5.	3	Slow in motion	2
In 9. House	2	h, ♃, and ♂ occidental	2
In the 3 House	1	♀ and ♄ oriental	2
Direct in motion	4	Combust of ☉	5
Swift in motion	2	Under ☉ beams	4
h, ♃, or ♂ oriental	2	In partil ♂ with h or ♂	5
♀, or ♄ occidental	2	In partil ♂ with ☿	4
☿ occidental, or incre.	2	In partil ☿ of h or ♂	4
Free from combustion	5	In partil ☐ of h or ♂	3
Free from ☉ beams	4	Besieged of h or ♂	5
In Cazemi	5	In ♂ with caput algol	5
In partil ♂ with ♃ or ♄	5	In the terms of h or ♂	1
In partil ♂ with ☿	4		
In partil Δ with ♃ or ♄	4		
In partil * to ♃ or ♄	3		
In ♂ with Cor Leonis	6		
In ♂ with Spica Virginis	5		
In terms of ♃ or ♄	1		

The

The following Table, shews what Degrees of the Signs are Masculine, Feminine, light, dark, smoky, void, deep or pitted, azemen, lame or deficient, and Degrees encreasing Fortune.

Sign.	leg. mascul. lev. femin.	degr. light, dark, smoky, void.	deg. deep or pitted	leg. azem. a. or def.	in Fort.
♈	mas. 8. 15. 30 fem. 9. 22	1. 3. 1. 8. d. 16. 1. 20 v. 24. 1. 29. v. 30	6 11 16 23 29		19
♉	mas. 11. 21. 30 fem. 5. 17. 24	1. 3. 1. 7. v. 12. 1. 15 v. 20. 1. 28. d. 30	5 12 24 25	6 7 8 9 10	3 15 27
♊	mas. 16. 26 fem. 5. 22. 30	1. 4. d. 7. 1. 12. v. 16 1. 22. 1. 27. v. 30	2 12 17 26 30		11
♋	mas. 2. 10. 23. 30 fem. 8. 12. 27	1. 12. d. 14. v. 18 fem. 20 1. 28. v. 30	13 17 23 26 30	9 10 11 12 13 14 15	12 14 15
♌	mas. 5. 15. 30 fem. 8. 23	d. 10. 1. 20 v. 25. 1. 30	6 13 15 22 23 28	18 27 28	25 7 19
♍	mas. 12. 30 fem. 8. 22	d. 5. 1. 8. v. 10 1. 16 fem. 22. v. 27. d. 30	8 13 16 21 22		3 14 20
♎	mas. 5. 20. 30 fem. 15. 27	1. 5. d. 10 1. 18 d. 21. 1. 27. v. 30	1 7 20 30		3 15 21
♏	mas. 4. 17. 30 fem. 14. 25	d. 3. 1. 8. v. 14. 1. 22 fem. 24. v. 29. d. 30	9 10 22 23 27	19 28	7 18 22
♐	mas. 2. 12. 30 fem. 5. 24	1. 9. d. 12. 1. 19 fem. 23. d. 30	7 12 15 24 27 30	1 7 8 18 19	13 20
♑	mas. 11. 30 fem. 19	d. 7. 1. 10. f. 15. 1. 19 d. 22. v. 25. d. 30	7 17 22 24 29	26 27 28 29	12 13 14 20
♒	mas. 5. 21. 27 fem. 15. 25. 30	fem. 4. 1. 9. d. 13 1. 21 v. 25. 1. 30	1 12 17 22 24 29	18 19	7 16 17 20
♓	mas. 10. 23. 30 fem. 20. 28	1. 6. 1. 12. d. 18 1. 22 v. 25. 1. 28. d. 30	4 9 2 27 28		13 20

By

By this Table you may perceive the first five Degrees of \varnothing are Feminine, from 5 to 11 Masculine; from 11 to 17 Feminine, from 17 to 21 Masculine; from 21 to 24 Feminine, and from 24 to 30 Masculine.

In the next Column to the right hand you will find the first 3 Degrees of \varnothing is dark, noted by the letted d. from 3 to 7 are light; from 7 to 12 void, from 12 to 15 light, from 15 to 20 void, from 20 to 28 light, and from 28 to 30 dark.

Now you must observe another method in the other 3 Columns, as thus; the 5th, 12th, 24th, and 25th Degrees of \varnothing are deep or pitted Degrees, so likewise the 6, 7, 8, 9 and 10 Degrees, are azemin, lame or deficient; and the 3, 15, and 27 are Degrees increasing Fortune. Understand the same throughout the Table.

C H A P. IV.

Of the Aspect of the Planets.

OF these I shall take notice only of the most forceable, which are in number five, viz. the \circ Conjunction, * Sextile, \square Quartile, \triangle Trine, Opposition &c.

As

A \circ is when two Planets are in one and the same Degree and Minute of a Sign, this is the most powerful of all the Aspects, and is good or bad according to the nature of the Planets conjoyned.

A $*$ is when two Planets are distant one from each other the sixth part of the Heavens, which is two Signs, or 60 Degrees, and is an Aspect of imperfect friendship.

A \square is when two Planets are distant from each other the fourth part of the Zodiac, which is three Signs or 90 Degrees, and this Aspect is of imperfect Enmity.

A \triangle is when two Planets are the third part of the Heavens asunder, which is four Signs or 120 Degrees, and this Aspect is of perfect love and friendship.

And \ominus is when two Planets are diametrically opposite to each other, viz. six Signs or 180 Degrees, this divideth the Heavens into two equal parts, and is an Aspect of perfect evil; for being both in a direct line, and this distance asunder they openly oppose each other.

The Aspects go under two Denominations, viz. partil and platick. A partil Aspect is when two Planets be exactly so many Degrees and Minutes from one another as make a perfect Aspect. A platick admits

admits of the moiety of each Planets Orbs.

The Orbs of the Planets are thus understood, *viz.* h 9 Degrees, v 9 Degrees, ♂ 8 Degrees, ☉ 17 Degrees, ♀ 7 Degrees, ♂ 7 Degrees, ♄ 12 Degrees.

Thus you see the Orbs of h is 9 Degrees, the half of which is 4 degr. 30 min. the Orbs of ☉ is 17 Degrees, the half thereof is 8 Degrees 30 Minutes, this being added together makes 13 Degrees, which tells you that when h and ☉ are within 13 Degrees of a ♂ ; ♄ , ☐ , △ , or ♂ to each other, they are said to be in a platick Aspect: now if they are applying to the Aspect, the good or evil thereby signified is not yet come to a perfect birth; but if they be seperating then it is over, I mean the heat thereof; but it will be visable although in a declining condition, till they are 13 Degrees separated, and then it will wholly disappear; you must likewise know, that Aspects are dexter and sinister: therefore view the following Table.

Sinister

Sinister Aspects.			The 12 Signs	Dexter Aspects.			
△	□	*		*	□	△	
♈	♉	♊	♈	♊	♈	♈	♈
♉	♈	♉	♉	♈	♉	♉	♉
♊	♊	♈	♊	♈	♊	♊	♊
♋	♋	♊	♋	♈	♋	♋	♋
♌	♌	♋	♌	♉	♌	♌	♌
♍	♍	♌	♍	♊	♍	♍	♍
♎	♎	♍	♎	♋	♎	♎	♎
♏	♏	♎	♏	♌	♏	♏	♏
♐	♐	♏	♐	♍	♐	♐	♐
♑	♑	♐	♑	♎	♑	♑	♑
♒	♒	♑	♒	♏	♒	♒	♒

Here you see a Planet in ♈ casteth his * sinister to ♊, his □ sinister to ♉, and his △ sinister to ♈; his * dexter to ♊, his □ to ♈, and his △ dexter to ♈; the ♈ cannot be said to dexter or sinister; however you see it falls in ♈.

C H A P. V.

Of the Antiscions, &c.

Cont.Ant.	Signs	Antiscion	Cont.Ant.	Signs	Antiscion
♄	♈	♊	♊	♈	♄
♊	♊	♈	♈	♊	♊
♈	♋	♎	♋	♋	♈
♋	♌	♏	♌	♌	♋
♌	♍	♐	♍	♍	♌
♍	♎	♑	♎	♎	♍
♎	♏	♒	♏	♏	♎
♏	♐	♓	♐	♐	♏
♐	♑	♈	♑	♑	♐
♑	♒	♉	♒	♒	♑
♒	♓	♊	♓	♓	♒
♓	♈	♋	♈	♈	♓

This Table is easie to understand, for in these three left hand Columns you may find that a Planet in ♈ casteth his antiscion to ♊, and contrantiscion to ♄: So likewise by the three right hand Columns, a Planet in ♊ casts his antiscion to ♄ and contrantiscion to ♊, &c. to know the degr. and min. of a Planets Antiscion, you must substract the degr. and min. he is in from 30 degr. and the remainder is the degr. and min. of his antiscion, and the same degr. and min. of the opposite Sign to his antiscion is his contrantiscion.

Example.

Example.

Suppose h in 10 degr. 37 min. of γ , his antiscion by those precepts will be found in 19 degr. 23 min. of π , and his contrantiscion in 19 degr. 23 min. of \times .

An antiscion is in vertue equal to a Δ if the Planet be strong, and equal to a $*$ if he be weak; the counter-antiscion is equivalent to an δ if the Planet be strong, but like unto a \square if he be weak.

C H A P. VI.

*Of the Division of the Heavens into
12 Equal Parts.*

THe whole Globe is first and principally divided into four equal parts by two great Circles, the Meridian and Horizon; the Horizon divideth the Heavens into two Hemispheres, the North and South, called the upper and lower Hemisphere.

The Meridian cutteth the Heavens into two equal parts also, viz. East and West; called the oriental and occidental parts thereof.

Every

Every one of these are again divided into three equal parts more, by Circles of Position, which intersect the Equator, and do likewise meet in the Points of Section of the grand Meridian with the Horizon.

Thus are the Heavens equally divided into 12 Parts, which the Learned have called Mansions or Houses.

Oriental Houses are the 3, 2, 1, 12, 11, and 10.

Occidental Houses are the 9, 8, 7, 6, 5, and 4.

The 1st, 10th, 7th and 4th Houses are Angles.

The 11th, 5th, 8th and 2^d are succedent Houses.

The 12th, 9th, 6th and 3^d are cadent Houses.

Houses opposite to each other are the 1 and 7, 2 and 8, 3 and 9, 4 and 10, 5 and 11, 6 and 12.

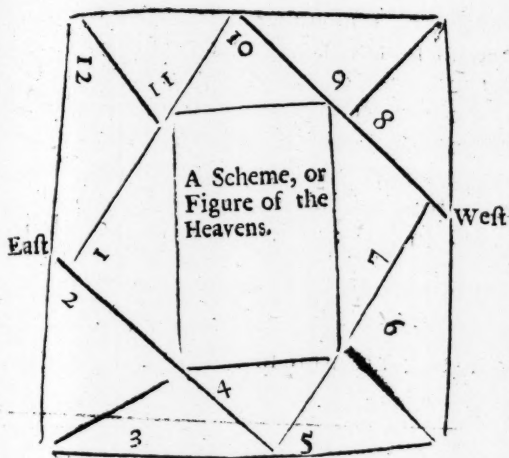
The upper Hemisphere containeth the 12, 11, 10, 9, 8 and 7th Houses.

The lower Hemisphere have the 6, 5, 4, 3, 2 and 1st Houses.

South

[19]

South.



North.

The Lines that the Figures stand by shew the entring or Cusp of each House.

The 1st, 12th and 11th Houses signifies Child-hood.

The 10th, 9th and 8th youth, or young people.

The 7th, 6th and 5th man-hood.

The 4th, 3^d and 2^d old age.

The

The use that may be made hercof is this, if in a Figure of a Revolution of any year of the World, Eclipse, great Conjunction, &c. You find the Lord of the Ascendant in the 11th afflicted by the Lord of the 8th: You may judge there will be a great Death or Mortallity among Children, or such as are under 15 years of Age; but you must also have respect to the Planet, for ♄ signifies old people; ♃, ♀, and ☉ such as are in the prime of their Age, ♀ and ♀ Youth, ♀ in her first quarter Children, in the second Youth, in the third Man-hood, and in her last quarter those that are well in years.

CHAP. VII.

To erect a Figure of the Heavens, for any hour of the day or night, by a Table of Houses.

IN erecting a Figure, you must be advised in these things.

First, be sure you are furnished with a Table of Houses fitted for the Latitude of the place you intend to erect your Figure in.

Secondly,

Secondly, Consider the Year, Month, day of the month, day of the Week, the hour and minute of the day.

Thirdly, You must have by you in a readines an Ephemeris, or Almanack, that have the true places of the Planets.

Fourthly, In your Ephemeris for that year, and in the Month, against the day, find the place of the Sun, in Signs, Degrees, and Minutes, at Noon.

Fifthly, Have recourse to your Table of Houses, and seek the Sun's place, under the 10th House; then take the hour, minute, and second that stands right against it, under the title time from noon, and add it to the hour and minute of the day or night you erect your Figure for; with which Sum enter the Table of Houses again, (if it exceed not 24 hours, but if it do deduct 24 hours from it) and with the remainder enter the Table, under time from noon; against it, in a right Line, you will have the Cusp of the 10, 11, 12, 1, 2, and 3 Houses; and then upon their opposite Houses place the opposite Signs, Degrees and Minutes.

This being done, find by the Ephemeris the places of all the Planets at the day proposed, and set each one of them in his proper place in the Figure. Where note, if the

the degr. and min. of the Planets place be more than the Cusp of the House possessed by the Sign he is in, you must set him over the Cusp in the House; but if his degr. and min. be less than the Cusp of the House, then place him before the Cusp thereof in the other House.

You must likewise find the \oplus and set it in the Figure.

It is found thus, subtract the Sign, degr. and min. of the \odot ; place in your Figure, from the Sign, degr. and min. of the \uparrow place, to the remainder add the Sign, degr. and min. of the Ascendent, the Sun is the true place of \oplus , which you must reckon from γ .

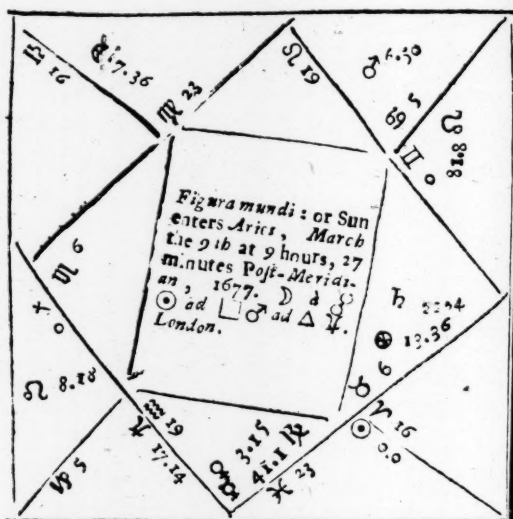
Example.

In 1677, March 9th, at 9 hours, 27 minutes *Post-Meridian* or Afternoon; the Sun made his ingress into the first scruple of γ , according to the Rudolphine Tables; for which time we will set a Scheme by a Table of Houses for the Latitude of London, viz. $51^{\circ} 32'$.

Now I enter the Table of Houses in that Page where it is written *Sol* in *Aries* or \odot in γ ; with the Sun's place 0° Degrees, under Dom. X. or 10th House, & right again

against it, to the left hand I find 0 hour,
 0 minute, 0 second, under time from noon:
 which tells me I have nothing of time, to
 add to the time of the Revolution; I
 therefore move along under time from
 noon, till I come to 9 hours, 27 minutes,
 which I cannot find, but I can have 9 hours,
 25 minutes, 44 seconds, this wants but a
 little more than a minute thereof, which is
 near enough. And so in a strait Line from
 these Numbers, I have the Cusps of the
 six Oriental Houses; the nearest whole
 Degrees we shall accept in our Figure and
 neglect the minutes.

Figura



Here you may see the Figure is perfected by placing the opposite Signs and Degrees on the opposite Houses, likewise by this Example you may learn how to set the Planets in any Scheme of the Heavens.

How the \oplus was taken in this Figure, observe that the D is $\approx 7.36'$, the \odot is $\approx 0.0'$. set them together for Subtraction.

First,

Sig. deg. min.

First the \odot 's place ———— 06—07—36Secondly, the \odot 's place Subst. 00—00—00

Rests still ———— 06—07—36

Ascendent add, viz. ———— 07—06—00

The Sum is ———— 13—13—36

Cast away the Circle, viz. ———— 12—00—00

There remains ———— 01—13—36

For the true place of \oplus , i. e. γ ———— 13—36

C H A P. VIII.

*To erect a Scheme by Tables of right
and oblique Ascensions.*

C

A

First,

A Table shewing the several Circles of Position of the 11, 12, 2 and 3 Houses, both on the North and South side of the Æquator, from the Æquinoctial to 60 Degrees of Latitude, North or South.

Latit. of the place	11 & 3		Latit. of the place	11 & 3		Latit. of the place	11 & 3		Latit. of the place	11 & 3		Latit. of the place	11 & 3	
	de.	mi.		de.	mi.		de.	mi.		de.	mi.		de.	mi.
1	0	30	21	10	52	41	23	29	41	23	29	36	59	
2	1	00	22	11	25	42	24	14	42	24	14	37	56	
3	1	30	23	11	59	43	25	0	43	25	0	28	55	
4	2	00	24	12	33	44	25	46	44	25	46	39	54	
5	2	30	25	13	8	45	26	34	45	26	34	40	54	
6	3		26	13	43	46	27	22	46	27	22	41	53	
7	3	31	27	14	18	47	28	12	47	28	12	42	53	
8	4	1	28	14	53	48	29	3	48	29	3	43	53	
9	4	32	29	15	30	49	29	55	49	29	55	44	53	
10	5	2	30	16	6	50	30	47	50	30	47	45	54	
11	5	33	31	16	43	51	31	42	51	31	42	46	55	
12	6	4	32	17	22	52	32	37	52	32	37	47	57	
13	6	35	33	18	0	53	33	34	53	33	34	48	58	
14	7	6	34	18	38	54	34	32	54	34	32	50	0	
15	7	38	35	19	18	55	35	32	55	35	32	51	2	
16	7	59	36	19	58	56	36	33	56	36	33	52	2	
17	8	43	37	20	39	57	37	36	57	37	36	53	8	
18	9	13	38	21	20	58	38	39	58	38	39	54	11	
19	9	46	39	22	3	59	39	45	59	39	45	55	14	
20	10	1	40	22	45	60	40	53	60	40	53	56	18	

Minute of time

1
2
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14
15

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36	59
37	56
38	55
39	54
40	54
41	53
42	53
43	53
44	53
45	54
46	55
47	57
48	58
50	0
51	2
52	2
53	8
54	11
55	14
56	18

A

your Figure for, and by the last of the two foregoing Tables turn that time into degrees and minutes of the *Aequator*, the which being added to the right Ascension of the Sun, the Sum will be the right Ascension of the 10th house; wherewith enter the Table of right Ascensions again, and the Sign and nearest Degree that answer thereto place on the Cusp of the 10th house: Now if you make your address to the first of the two aforesaid Tables with the Latitude of the place you are in, or erect the Figure for; there you will find the Circle of Position of the 11th and 3d, 12th and 2d houses, agreeing to the Latitude thereof; which is to be understood, that by Tables of oblique Ascensions, for those Latitudes you must obtain the Cusps of them 4 houses.

Then to go on with your Work add 30 degrees to the right Ascension of the 10th house, and so you have the oblique Ascension of the 11th house, which being sought in its proper Table you will find the Sign and Degree on the Cusp thereof: Thus by a continual addition of 30 Degrees you may obtain the Cusps of the six oriental houses, under their severall Poles; and for the six occidental houses them fill up with opposite Signs and Degrees.

grees. Note, that for the Ascendent you must use a Table of oblique Ascensions' for the Latitude of the Place you are in or erect the Figure for.

C H A P. IX.

The Significations of the Twelve Houses of Heaven.

The First House,

IS called the Ascendent or Horoscope, it signifies the Life, Stature, Complexion, Form, Shape, Manners or Disposition of a Person: the beginning of any Enterprize, in Revolutions, Eclipses, great Conjunctions, and the like, it doth signify the Common People, the General State of a Kingdom or Nation; of Colours, White; Quarters, East.

Second House,

Denotes a Person's Estate, Substance, moveable Goods, Money, Profits, loss by Commodities, or by any undertaking, a man's Assistance in Law, or Duel, the ge-

neral fate of any one as to Riches or Poverty; Colours, green; Quarter, East, North-East.

Third House,

Signifie Brethren, Sisters, Kindred, Neighbours, small or in-land Journeys, short coasting Voyages, oft removing from one place to another: the Enemies Fleet of Ships, Rumours or Reports; Colours, red and yellow; Quarter, North-East.

Fourth House,

Have all old People, Father, Houses, Land, Orchards, Gardens, Tillage, Heritages, Minerals, hidden Treasure, immoveable Goods, all things under the Earth, the end of every thing; Colours, red; Quarter, North.

Fifth House,

Doth signifie Children, Joy, Pleasure, Delight, Mirth, Jollity, Gifts, Apparel, Bravery, Riches of the Father, Private Pastime, Plays, Drinking, Ale-houses, Taverns, Gaming-houses, Banquets, Ambassadors, Messengers, Posts, Petitions, Letters,

or Po-
East, ters, Epistles, &c. Quarter, North, North-
West; Colours, black and white.

Sixth House,

Have signification of Sicknes or Disea-
ses, Uncles and Aunts on the Father's side,
Farmers, Tenants, Shepherds, Warriners,
Bond-men or Women, Servants, Day-
Labourers, small Cattle, such as are not
fit for labour, as Sheep, Goats, Hogs, Co-
neys, all Birds; Colours, black; Quarter,
North-West.

Seventh House,

Takes notice of Marriages, Women,
Wives, Sweet-hearts, known or publick
Enemies, all that openly oppose us; Ad-
versaries in Law-Suits, Contentions, Strife,
Quarrels, Duels, all men we have common
dealing with, in War the Enemies of a
Kingdom or Nation; Physicians, the
Grandfather, the Country a man or Ship
is bound to, false Accusations, the Deb-
tors of any one, Theft, Thieves or Pad-
ders; Colours, dark, black; Quarter,
West.

Eighth House,

Represents Grim-death, Sadness, Sorrow, Mourning, Poyson, the Aid of publick Enemies, in a Duel the Adversaries Second, Dowry of the Wife, Estate of Debtors, or they a man deals with, Sweethearts portion, the Goods or Riches in the Enemie's Ship, the Will or Testament of Persons deceased, Riches near thought of, or to be got in Forreign Parts; Colours, green and black; Quarter, West, South-West.

Ninth House,

Brings to our view Religion, Learning, Law, Clergy men, Lawyers, all Students, Books, Manuscripts, Arts, Science, Pilgrimages, long Journeys, Voyages by Sea, the Kingdom's Fleet of Ships at Sea, News from Forreign Parts, Dreams, the Wive's Kindred, Church-Livings; Colours, green and white; Quarter, South-West.

Tenth House,

Signifie the Mother, Honour, Preferment, Dignities,

Dignities, Rule, Office, Power, Emperors, Kings, Princes, all Noble men, Trade, Counsel or Advice, the intent of secret whispering, the Medicines of a Physician, the honour or dishonour of the Artist, the middle of a Journey; Colours, red and white; Quarter, South.

Eleventh House,

Comprehends Friends, Acquaintance, Companions. Hope, the Army of a King; a Harbour of Relief as to Voyages; Colours, saffron or yellow; Quarter, South, South-East.

Twelfth House,

Signifies private Enemies, occult Conspiracies, Treason, clandestine Plots, secret Villany, Arrests, Captives, Prison, Prisoners, Slaves, Slavery, Torments, Disgrace, all the misery a man endures in his Life, Evil Tongues, Witches, Witchcraft, all great Beasts, as Oxen, Cows, Horses, and such as are fit for Labour; Colours, green; Quarter, South-East.

C H A P. X.

Teaching how to vary the Houses according to the Business required.

YOU have heard the first house signifies the Persons of the Commonality in any Revolution of the Sun, Eclipse, Conjunction, &c. the second house denotes their Substance, the eighth death, &c.

So likewise know, that as the seventh house represents publick Enemies, the eighth doth signifie their Estate and Assistance, the second house of the Figure their Death and Destruction, &c. it being the eight from the seventh.

The tenth house denotes Kings, Princes and the like, the eleventh house being the second from the tenth, hath signification of their Exchequers, &c.

C H A P. XL

*The Descriptions and Significations of
the seven Planets; and first,*

Of ♄, who,

Gives a Person of a middle stature, raw-
bon'd, a great head, broad fore-
head, little black eyes, looking down-
ward, lowring eye-brows, beetle-brow'd,
a flat or thick nose, thick lips, thin whey
beard, large ears, a long lean face, of a
dark, swarthy or muddy complexion, a
lumpish heavy countenance, a sower look,
black or sad brown hair, harsh or rugged,
thick round shoulders, sometimes crooked
or crump shoulder'd, thick hands, thick
stomack, a short lank belly, thin thighs,
spla-footed, they go a large ploding gate,
and often shuffles one knee or foot against
the other.

Conditions if strong,

He is grave and sober, seldom performs
or goes about any business without serious
premeditation, he is full of profound
thoughts, very studious, hath a sharp fancy
and

and strong imagination; a good memory thinks ten times more than he speakes, for he delights to emply his ears much; which makes some that hath not half his wit think him little better than a fool.

If weak,

Then he is malicious, envious, covetous, jealous, mistrustful, sluggish, stubborn, fordid, timorous, a close lyar, a murmuring, swearing, forgetful person. O me, he is very bad then, to make a lyar.

Qualities of men, and Professions.

Ancient Magistrates, Fathers, Grand-fathers, Old men, Monks, Jesuits, sure he will lay his paws on the Pope too; Usurers, Farmers, Clowes, Husband men, Plummers, diggers of Metals, Curriers, Stone-cutters, I do not mean those they call Sow-gelders; Potters, Plow-men, Brick-makers, Broom-men, Hostlers, Scavengers, Colliers, Ditchers, Delves, Carters, Gardners, Herds-men, Sextons, Grave-diggers, Night-farmers, Day-labourers, Chimney-sweepers, Tanners, Beggars, Turks, and all dogged people, Masons, and all kind of Trades relating to the Earth.

Commodities,

Commodities,

Black-cloth, Wood, Coals, Lead, Stone,
Barley, Earthen-ware, Leather, the dross
of Mettals, Skins, Hemp, &c.

¶.

He represents a Person of an upright, straight and tall stature, corpulent and well set, a great head, high and large forehead, full grey eyes, a great space between his eye-brows, his beard grows round, and much of it; a black spot between his two foreteeth, an oval plump visage, a comely look, of a brown ruddy complexion, hair between red and dark sandy brown, or a chesnut colour, thick, soft, and gently courling; a short neck, broad shoulders, a deep belly, great thighs, large well proportioned legs, long feet, and a low instep, they have a large sober gate.

Conditions, if strong?

A lover of fair dealing, doing good deeds, very charitable, of a sweet affable disposition, loving to his Wife and Children,

dren, a right honest person, a generous, constant and untainted Friend: just, noble and prudent, aspiring in an honourable way, a hater of ill company.

If weak,

He is hypocritically religious, prodigal, expensive, a dull capacity, easily cozened, delights in company beneath himself, a babbling friend, or a dissembling companion.

Qualities and Professions,

Bishops, Judges, Priests, Councillors, Chancellors, Justice of Peace, Lawyers, Mayors of Cities or Towns, Cloth-workers, Woollen-drapers.

Commodities,

Wheat, Tinn, Pewter, Woollen cloth, Stuffs, Searge, Hats, yarn or worsted Wooll, &c.

♂.

Describes one of a middle stature, strong and well set, big bones, not fat, but rather

rather lean; a middle sized head, forehead not very high, bent eye-brows, piercing sharp hazle eyes, moving quick; a sharp little chin, round and ruddy face, a brownish complexion, thin beard, a bold confident countenance, red hair, or sandy flaxen: crisping or curling, broad shoulders, narrow sides, long spare feet; goes upright, having a quick and bold gate.

Conditions if strong,

A sharp wit, a prudent behaviour, valiant, in War he scorns any should exceed him; will hazard all perils, invincible bold in the face of an Enemy: delights in nothing but victory, yet scorns to trample on those he hath conquered.

If weak,

Then he is rash, head-strong, prates without modesty, cracks of his man-hood, a reporter of incredible things, a quarrelsome turbulent fellow, fierce, violent, loves to have a finger in all kind of mischief.

Qualities and Professions.

New Conquerours, Usurpers, Tyrants,
 Generals of Armies, Colonels, Captains,
 all Souldiers, Gunners, Physicians, Chy-
 rurgions, Alchymists, Marshals, Serjeants,
 Cutlers, Butchers, Barbers, Armourers,
 Dyers, Carpenters, Smiths, Bakers, Cooks,
 Jaylors, Bayliffs, Hangmen, Constables
 and Headboroughs, Brick-burners.

Commodities.

Iron, Steel, Red-lead, Brimstone, Oaker,
 Bricks, Ginger, Flints, Antimony, Arsnick,
 Charcoal, Tobacco, Coffee, Load-stone,
 Brandy, Vermillion, Gauls, Pepper.



Presents you with a Person of a goodly
 fair stature, above a middle size, a portly
 strong body, fleshy and every way well
 composed; a great head, broad high fore-
 head, full goggle hazle-eyes, quick, sharp
 and piercing sight, a large face, much
 beard, short chin, a saffron, ruddy com-
 plexion,

plexion , yellow hair , sometimes dark
flaxen, ever curling , soon bald ; a clear
voice, slow of speech, broad shoulders, full
belly, a white and tender skin, large feet ;
a stately Majestical gate.

The conditions if strong,

Desires rule, loves to be in power, he is
lofty and high minded, cannot endure sub-
jection, entirely loves those that honour
him, he is grave, trusty and secret, pru-
dent and of incomparable judgment, hu-
mane and affable to every one.

When weak,

He is arrogant, proud, disdaining all
men , thinks none so good as himself,
cracks of his Pedigree, pur-blind in sight,
and judgment too : expensive , talks at
random , wearies his company with his
idle bragging words, yet will hang on other
men's charity.

Qualities and Professions.

Emperours , Kings , Princes , Dukes ,
Marquesses , Barrons, Knights , all Noble
men : Coyners , Gold-smiths , Watch-
makers,

makers, Gold-wyer-drawers, Silver-smiths,
Spinners of Gold and Silver, Pewterers,
© c.

Commodities,

Gold, Saffron, Nutmegs, yellow Amber,
Cinnamon, Mace, Cloves, Almonds, Wall-
nuts, Raisons, Frankincense, Myrrhe, &c.
Canary-sack.

♀

Prescribes a Person of a mean stature, a
straight neat composed body, slender, yet
plump and fleshy; high smooth forehead,
black eyes, lovely and wandring, a red
cherry lip, a neat mouth, dimples in the
cheeks, a love dimple in the chin, a round
face, full of amorous enticements: a curi-
ous complexion, being white entermixed
with a little blush and darkness, which
makes them of a most deluding counte-
nance; light brown hair, smooth, and
much of it, compleat limbs, short feet;
they have a nimble mincing gate.

Conditions

Cop

Conditions when strong,

They are merry, loving to all People,
 delights to go spruce and neat in Apparel,
 cleanly, an admirer of good company,
 zealous in affections, a harmless Person,
 true to a Friend, nothing mistrustful, easie
 of belief, speaking sweetly and solidly.

If weak,

Then they are riotous, expensive, given
 to lewd company, haunting Ale-houses
 and Taverns, spends their money idly,
 regards not their credit, lazy, a busie body,
 a tale bearer, a very prating gossip.

Qualities and Professions,

Women, Maids, Embroyderers, Jewel-
 lers, Mercers, Linnen-drapers, Perfumers,
 Picture-drawers, Engravers, Silk-men,
 Embesters, Linners, Glovers, Fiddlers, Pipers,
 Painters, Upholsterers, Stage-players,
 Drugsters, Poets, Dancers, &c.

Commodities,

Copper, Brass, Alabaster, white Am-
 ber,

ber, white Coral, Silk, Musk, Sugar, Cor-
rants, Oyls ; Malego-Sack, Sharey, Tent,
all sweet Wines ; Linnen-cloth , Flax , or
Line, Apples, Pears, Plums , Apricoks,
Peaches, Olives, Capers, Cherries, and in-
deed most kind of Fruits , Oranges , Le-
mons.



Gives a Person of a tall slender stature,
lean and spare, a little head , high fore-
head, long strait-nose , little dark grey
eyes ; a sparkling look, thin lips, a long
face, a small beard, but much hair on his
head , black or sad brown : an obscure
countenance , a kind of a Sun-burnt com-
plexion , long Arms , Fingers , Legs and
Feet ; he goeth a large and quick pace
swinging one arm.

Conditions when strong,

Then he is brisk and active, a subtle po-
tlick creature, one of a penetrating brain
a great Student , able to attain unto any
thing without a Teacher, a strong'imagin-
tion, and of witty Inventions, a good Ora-
tor, Rhetorician, and Logician.

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If weak,

A troublesome wit, his Tongue and Pen
roving against every one, a kind of a fran-
tick fellow, puzzles himself to attain the
knowledge of good Arts, but at last flings
them by, and rails at them: pretends he
hath the very pith of all Arts in his nod-
dle, when he never had fast hold of the
bark of any.

The Qualities and Professions,

Philosophers, Mathematicians, Astro-
nomers, Astrologers, Secretaries, Com-
missioners, Embassadors, Merchants, At-
torneys, Advocates, School-masters, Ora-
tors, Factors, Scriveners, Clerks, Sollici-
tors, Printers, Stationers, Book-Sellers, all
Scholars, Taylers, &c. all Young men.

Commodities,

Quick-silver, Books, Paper, Velloms,
Parchment, parti-colour'd Silks, and
Stuffs, Oats, Chesnuts, Hazle-nuts.

Gives a Person of a mean stature, corpulent and well set, fat and flegmatick, low fore head, bottle-nose, grey-eyes, a lowring look, round face, a whitely brown complexion, lightish brown hair, much beard, a very hairy body, short arms, thick hands and fingers, every way a truss fleshy creature.

The Conditions when strong,

They are witty and ingenious, propense to many necessary and delightful studies, a lover of Honesty, a searcher after Novelties, often shifts, and removes their Habitation, timorous, loves peace, and to live free from care, tampers in several Trades.

When weak,

An idle Person, a Drunkard, sottish, of no spirit, or fore-cast, careless, delights not to labour, or take any pains, lives beggarly, peevish, seldom contented.

The Qualities and Professions,

Empresses, Queens, Princesses, Ladies,
 Midwives, Widdows, Nurfses, Vulgar Peo-
 ple, Messengers, Carriers, Foot-men, Mar-
 riners, Sea-men, Water-men, Fisher-men,
 Fish mongers, Brewers, Vintners, Inn-
 keepers, Coach-men, Strong-water-men,
 Whitsters.

Commodities,

Silver, Fish, White-wine, Rhenish-wine,
 Bear, Ale, Cabbage, Colworts, Melons,
 Cowcumbers, &c.

The afore-going Descriptions of the
 Planets must be understood as they are by
 themselves, for if they be in any Configu-
 ration with another Planet, then they par-
 ticipate of the Description, Nature and
 Disposition thereof, either good or evil,
 according to the strength or weakness of
 that Planet, and his good or ill Aspect; by
 the true Observation hereof, I have for
 some late years, so exactly described the
 quesited Person in the Resolution of Ho-
 rary Questions, that many of my Clients
 have

have stood amazed to hear me: and in this I never fail, if my Figure be truly radical, and I true to those Rules.

The several Years of the Planets.

♄	30	43	57	465	♀	8	45	82	151
♅	12	45	72	418	♁	20	48	76	450
♂	15	40	66	214	♂	25	66	108	320
☉	19	69	120	1460					

The use of this Table is thus to be understood; suppose a Town, City or Country were taken, founded or built, under the regency of ♄ and he very strong, then might you judge it would continue under the Government of the Builders or Takers thereof, from being retaken, wasted or destroyed, 465 years: if ♄ was but meanly strong, 57 years: if he were weak, 43 years, and if very weak, then thirty years shall be the utmost time thereof; and so of the rest of the Planets.

A Table of the Planets, Latitudes, Friends, Enemies and Joys.

	North	South	Friends		Enemies			Joys	
♂	2	48	2	49	♂		♂	♂	♂
♀	1	38	1	40	♀	♀	♂	♂	♂
♂	4	38	6	47	♂	♂	♀	♂	♂
♂	0	0	0	0	♂	♂		♂	♂
♀	9	0	9	0	♀	♂	♂	♂	♂
♂	3	33	3	35	♂	♀		♂	♂
♂	5	17	5	12	♂	♂	♂	♂	♂

This Table is so plain, that it needs no further Discourse, yet least some should stumble at it, I will illustrate it thus, in the first and left hand Column you have the seven Planets, in the next to the right hand each Planet's greatest North Latitude, in the third Column their greatest South Latitude, in the fourth their Friends, in the fifth their Enemies, and in the last Column their Joys.

The mean motions of the Planets.

♂ 2 minutes, ♀ 5 minutes, ♂ 31 minutes, ☉ 59 minutes, ♀ 59 minutes, ♀ 59 minutes, ☽ 13 degrees.

D

♂

♄ is near 30 years tracing through the
 12 Signs, ♃ 12 years, ♂ 2 years, ☉ one
 year, ♀ one year, ♁ one year, ☽ almost
 a moneth, viz, she slips through them 13
 times in a year.

*The Magnitudes of the Planets, according to
 that Learned Astronomer Tycho Brahe.*

♄ is bigger than the Earth	22 times.
♃ is bigger than the Earth	14 times.
♂ is less than the Earth	13 times.
☉ is bigger than the Earth	140 times.
♀ is less than the Earth	6 times.
♁ is less than the Earth	19 times.
☽ is less than the Earth	42 times.

The bigness or compass of the Globe or
 Ball of the Earth is 21600 English miles,
 from hence you may find how many miles
 each Planet is about ; as for Example, the
 Moon which you see is the very least of
 all the Planets, will be found by this Rule
 near 500 miles round every way, which
 tells you the Heavens must be of a large
 Volumn, therefore considering this, toge-
 ther with their Influences, with the Pro-
 phetical King, you may say when we con-
 sider the Heavens, ☉ ☽ and Stars, which
 God hath made, *What is man that he is so
 mindful of him, &c.*

CHAP.

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C H A P. XII.

*For to find what Planet ruleth every
hour of the Day or Nigh, also some
Terms of Art.*

The	The Hours of the Day and Night.											
Week days	1	2	3	4	5	6	7	8	9	10	11	12
Sunday	☉	♂	☉	☿	♂	☿	♂	☉	☿	♂	☉	☿
Sund. night	☿	☉	♂	☉	☿	♂	☉	☿	♂	☉	☿	♂
Monday	☿	☉	♂	☉	☿	♂	☉	☿	♂	☉	☿	♂
Mond. night	♂	☉	☿	♂	☉	☿	♂	☉	☿	♂	☉	☿
Tuesday	♂	☉	☿	♂	☉	☿	♂	☉	☿	♂	☉	☿
Tuesd. night	☉	♂	☉	☿	♂	☉	☿	♂	☉	☿	♂	☉
Wednesday	☉	♂	☉	☿	♂	☉	☿	♂	☉	☿	♂	☉
Wedn. night	☿	☉	♂	☉	☿	♂	☉	☿	♂	☉	☿	♂
Thursday	☿	☉	♂	☉	☿	♂	☉	☿	♂	☉	☿	♂
Thurs. night	♂	☉	☿	♂	☉	☿	♂	☉	☿	♂	☉	☿
Friday	♂	☉	☿	♂	☉	☿	♂	☉	☿	♂	☉	☿
Frid. night	☉	♂	☉	☿	♂	☉	☿	♂	☉	☿	♂	☉
Saturday	☉	♂	☉	☿	♂	☉	☿	♂	☉	☿	♂	☉
Saturd. night	♂	☉	☿	♂	☉	☿	♂	☉	☿	♂	☉	☿

The Use of the Table.

In the first Column to the left hand you have the days of the week, and the night following each day: In the other 12 Columns is contained the 12 hours of the day or night, and the Planet ruling each hour, observing that the Planet which go-

verns the day, ever rules the first hour thereof, beginning at Sun-rising; then successively the next in order, as you will find by the Table.

You must know these Planetary hours are greater or lesser, according to the motion of the Sun, always dividing the day and night each into 12 equal Parts; allowing the time from Sun-rising to Sun-setting to be divided into 12 equal Parts for the day, and from Sun-setting to Sun-rising for the night: So that those Planetary hours are never of equal length with a common hour which is 60 minutes, unless it be when the Sun is in the Equinoctial, which is about the tenth of *March*, and the thirteenth of *September* every year: By this Rule we shall find, that from the tenth of *March* to the thirteenth of *September*; a Planetary hour is longer by day than a common hour, and so much shorter than a common hour by night: but from the thirteenth of *September* to the tenth of *March*, a Planetary hour is shorter than a common hour by day, and so much longer than a common hour by night.

The length of the day.		The length of the Planetary hour by day.		The length of the Planetary hour by night.	
h.	m.	h.	m.	h.	m.
6	00	00	30	1	30
7	00	00	35	1	25
8	00	00	40	1	20
9	00	00	45	1	15
10	00	00	50	1	10
11	00	00	55	1	5
12	01	01	0	1	0
13	01	01	5	0	55
14	01	01	10	0	50
15	01	01	15	0	45
16	01	01	20	0	40
17	01	01	25	0	35
18	01	01	30	0	30

This Table is very easie to understand, and shews you how the Planetary hours do lengthen and shorten, according to the day and night, as is before declared, you may make proportion for the odd minutes of the day if you will, but it's

needless if you do but take the nearest whole hour.

Some useful Terms of Art to be had in Memory.

Direction, Retrogradation, Stationary, Application, Separation, Prohibition, Refrenation, Translation, Collection, Reception, Frustration, Peregrination, Combustion, Cazimi, under the Sun-beams, void of Course, Besieging, Oriental, Occidental, Superior, Inferior, Athazer, Almuten and Haiz.

What every one nor any of these are I shall not stand to explain, it being so copiously handled in most Introductions; only I thought good to muster them together, that the young Student may know what he ought to be acquainted with.

C H A P. XIII.

*The Description of the Twelve Signs,
and first of ♈.*

V Vhich describes a Person of a middle stature, lean and spare, but big bones, strong limbs, long face, sharp hazle eyes, blackish eye-brows, light yellowish hair, or sandy red, crisping or curling: a swarthy brown complexion, long neck, thick shoulders, and short feet.

Conditions,

Very Apprehensive, Witty, Ingenious, Aspiring, Cholerick and Violent.

Places,

Sandy dry hilly Grounds, brick and lime Kills, unfrequented places, places where small Cattle feed, and Stables where they are kept, Downs where Flocks of Sheep feed, Sheep-pens, new plow'd land, and Ground newly taken in; in a House, the Covering, Ceiling, Chimney, Places where Arms lay, Black-Smiths and Gun-Smiths Shops.

D 4

Colour,

[56]

Colour, white mixed with red; Quarter, East.

♂,

Gives one of a short stature, thick truss body, a full face, broad forehead, wide nostrils, big eyes, thick lips, wide mouth, a dark swarthy complexion, black hair, thick harsh and curling; a fat short neck, fleshy hands, large buttocks; and every way a Tuskinly Person.

Conditions,

A reserved subtle Disposition, a little given to Deceit, however very laborious and industrious.

Places,

Stables, Ox or Cow-houses, Grounds where Oxen and Cows feed, Corn-Fields, plain Grounds, and such where Trees have lately been grub'd up, Meadows and Fields remote from Houses; in a House Cellars, or low Rooms, Vaults, &c.

Colour, white mixed Citrine; Quarter, South by East.

II.

Denotes one of an upright, streight and tall stature, strong and active body, oval visage, a wanton hazle eye, brown sanguine complexion, black or sad brown hair, short and curling, long arms and legs.

Conditions,

They are of a sharp and ready understanding, a lover of Art, but of double Intentions.

Places,

High Grounds, Mountains, Copses, Store-houses, Barns; in a House, Wain-scot-rooms, Halls, Parler, middle Chambers, Dining-rooms, Chests, Coffers, Trunks, Plastring or Walls, &c.

Colour, white mixed with red; Quarter, West by South.

5,

Gives a Person of a low and small stature, yet broad shoulders, a round visage, or oval; little grey eyes, a sickly pale

complexion, black or sad brown hair.

Conditions.

A timorous spirit, subject to fears, unconstant, wavering, rash.

Places,

The Sea, large Rivers, all navigable Waters, Harbours for Ships, Brooks, deep and clear Ponds, Springs, Wells, Ditches of store of Running-water, or such Places where Sedges grow, Marsh-grounds, Fenns; in a House Cisterns, Drink-house, Milk-house, and the like.

Colour, green or russet; Quarter, North.

Ω,

Describes one of a tall, large and fair stature, a strong well knit portly body, a round head, oval visage, goggle eyes, grey or light hazle, a fierce countenance or sprightly look, quick-sighted, ruddy or sanguine complexion, somewhat mixed with obscurity, yellow or dark flaxen-hair, curling; broad shoulders and narrow sides.

Conditions,

Conditions,

A Heroick Spirit, valiant and active, majestic, imperious, some say tyrannical and cruel, yet they grant he is sober and discreet: but I think those are not very sober tricks, that be acted with tyrannicalness and cruelty.

Places,

Woods, Forests, Parks, Deserts, Rocks, Craggy Places, Stony ways, King's Palaces, Castles, Forts, Stoves, Furnaces, Ovens, Dog-Kennel, &c.

Colour, red or green; Quarter, East and by North.

☿,

Gives one of a moderate tall stature, a straight slender body, handsomely composed, a long visage, a lovely brown complexion, but no great Beauty; long black hair, not much curling, a small and shrill voice.

Conditions,

Conditions.

An excellent Wit, studious, a good Orator, judicious, and ingenious, a cunning subtle politick man, a well-willer to War; Ah, but they have some Vices as well as all those Vertues.

Places,

Corn-fields, Corn-ricks, Barns, Mault-house, Granaries, Dairy-house, Places where Cheefe or Butter is stored up; in a House, a Study or Library of Books, Maps, &c.

Colour, black speckled with blew; Quarter, South by West.



Describes a tall slender Person, a round lovely and beautiful visage, a fine sanguine complexion, yellowish hair, or flaxen, long and smooth; grey eyes, in age they have pimples or red spots in the face.

Conditions,

Humane, affable, just and prone to Acts
of

of Charity, but inconstant, and conceited
of their abilities.

Places,

Sandy gravelly Fields, Sides of Hills,
tops of Mountains, Grounds where hawk-
ing and hunting is used, Churches, Wind-
mills, and Fields or Places where they
stand, Barns remote from Dwellings, strag-
ling Out-houses, Cooper's Work-house,
Saw-pits; in a House Upper-rooms,
Chambers, Cock-lofts, Balconies, and the
like.

Quarter, West; Colour, black, dark
crimson, or tawny.

m,

Gives one of a middle stature, a strong
corpulent body, broad face, a dusky mud-
dy complexion, a sad dark hair, much and
crisping; a short thick neck, hairy body,
and bow-legged.

Conditions,

Bold, active, ingenious, covetous, but
of a good understanding, some say false
and deceitful.

Places.

Places,

Muddy and moorish Grounds, Lakes Boggs, Quagmires, Ditches of standing water, places where Adders, Snakes, Toads, Frogs and Serpents use: Orchards, Gardens; Vineyards; in a House, the Kitchen, Wash-house, Sink, &c.

Colour, brown; Quarter, North and by East.

T,

Denotes a Person of a tall stature, or above a middle size, a strong and comely body, long full visage, ruddy sanguine complexion, a stately countenance, broad forehead, grey eyes, chefnut coloured hair, a handsome conformity in all the Members.

Qualities,

They are of good conditions, valiant, fears nothing, generous, good horsemen.

Places,

Stables for War-horses, or other Horses, Ox-houses, the highest places in Lands, Hills, barren Ground, Brick-kills, ferny Ground,

Ground, stony places ; in a house near the fire, and where Arms lay ; upper-rooms.

Colour , yellow , or green sanguine ; Quarter, East by South.

Wp,

Gives one of a little stature , a dry spare and slender body, long lean and thin visage , little head , narrow chin , small beard, a whitely swarth complexion, black hair, long neck, and streight breast.

Conditions,

Ingenious , valiant, but inconstant, and they do say much given to the flesh.

Places,

Sheep-pens, Ground where Goats feed, fallow Grounds , barren Fields , bushy Places , Dung-hills in the Fields , Houses where small Beasts are kept , or Calves rear'd, likewise where Implements of Cattle are laid , or Saylers Tackle for Ships are stored ; and such places as the Husband-man's Tools be laid in ; in a House, low rooms, dark places, near the Ground or Threshold.

Colour,

Colour, black, russet, or sworth brown;
Quarter, South.

~v~

Describes one of a middle stature, a strong body, fleshy and well composed, longish visage, a sanguine complexion, sandy flaxen hair, and a clear skin.

Conditions,

Humane, affable, not always so; constant, grave and sober in their opinion.

Places,

Stone-Quarries, Mines, new plowed Land, or digg'd, uneven places, Conduits; in a House, the Roofs, Eves and Windows.

Colour, skie or blew; Quarter, West and by North.

✕

Gives one of a short low stature, fleshy body, a broad face, palish complexion, light brown hair, a home-spun person, somewhat incurvetting with the head.

Conditions,

Conditions,

A stuttering idle person, but no ways hurtful, yet some say a bold pretender to Religion, and a meer Hypocrite.

Places,

Fish-ponds, Decoys, Water-mills, moorish slabby Grounds, where Wild-Fowl use; small Rivers, trickling Springs, Caves, Hermitage places, Moats about Houses, or Towns, Pumps, Bear-casks.

Colour, white glittering; Quarter, North by West.

C H A P. XIV.

Of the Countreys, Cities and Towns under the Planets and Signs.

h and w,

GRacia, India, Albania, Arian, Macedonia, Illyria, Thracia, Bosnia, Bulgaria, Massovia, Lithuania, Saxony, Morea, Orcades

Orcades Islands, Stiria, Romandiola, Marchia, Hassia, Turingia.

Cities or Towns, Oxford in England, Brandenburg, Juliacum, Chevonia, Berga, Meclinia, Gaudanum, Vilna, Augusta, Constantia, Derrhena, Faventia, Tortona, Pratum.

h and \approx ,

Tartary, Muscovia, Arabia Desert, Oxiana, Sogdiana, Patrea, Azania, Sarmatia, Valachia, red Russia, Dania, Swecia, South part; Westphalia, Mosselania, Pedemontium, Arabia-Stoney, West part of Bavaria, Croacia.

Cities or Towns, Hamburgum, Monsferatus, Brevu, Pisaurum, Salisburgus, Forum Sempronium, Trent, Ingolstadius.

v and f,

Spain, Hungary, Arabia Fœlix, Dalmatia, Slavonia, Tyrrhenia, Celtica, Moravia, Misnia, Provincia, Lyguria, Lunefana.

Cities or Towns, Colonia, Toletum, Volaterra, Mutina, Norbona, Avininion, Agrippina, Stutgardia, Rotemburgus, Tuberinum, Indemburgus, Astum, Buda, Firmum.

v

♂ and ✕,

Portugal, Galitia, Cilicia, Egypt the higher, Phazonia, Nazomonitidis, Garamatis, Lydia, Pamphilia, Calabria, Normandia, Lusitania.

Cities or Towns, Alexandria, Compostella, Sibia or Hyspali, Parantium, Rhotomagus, Normatia, Worms, Ratisporia.

♂ and ♀,

England, France, Germany, Sweedland, Denmark, the lesser Poland, Judea, the upper Burgundy, upper Sylefia, Syria, Bastarnea, Palestina.

Of Cities or Towns, Naples, Utrecht, Capua, Ancona, Imola, Ferraria, Florenea, Verona, Lindavia, Brunswick, Cracovia, Massilia Seragosse, Berganum, Cesaria, Padua.

♂ and m,

Catalonia, Norway, Cappadocia, Matragonitida, Commogena, Idumaa, Mauritania, Getulia, the Kingdom of Fez.

Cities or Towns, Algera, Aquileia, Ariminum, Valentia, Trapizuntins, Virbinum, Pistoria, Camerinum, Petavium, Messina, Vienna

Viena of the Allobroges, Gedamun, Crema, Forum Julii.

⊙ and ♀,

Italy, Sicilia, Bohemia, Phœnicia, the Alps, Æmilia, Chaldea, Sabina, Togata, Orichemia, part of Turkey

Cities or Towns, Bristol in England, Prague, Linzinus, Damascus, Rome, Ravenna, Cremona, Confluentia, Cremisium, Croton, Ghent in Flanders.

♂ and ♂,

Ireland, the greater Poland, Lorain, Persia, Media, Parthia, Cyprus, white Russia, the Islands of Archipelagus, the lesser Asia, Helvetia, Rhetia, Switzerland, Franoamia.

Cities or Towns, Mantua, Bononia, Parma, Senas Tarentum, Burgus a Castle in Spain, Panoruma, the head of Histria, Brixia, Tigurum, Lucerna, Vanceium, Metis, Herbipolis, Carolaftadium, Liepsia, Nants, Posua, Novogardi, Guesma.

♂ and ♀,

Æthiopia, Alsatia, Austria, Livonia, Bastriana, Caspia, Seres, Oasis, Sabandia, Sundgavia,

Crema, Savia, Pannonia, the Dukedom of Savoy, Jamaica Island.

Of Cities or Towns, Lisbon in Portugal, Vienna in Austria, Olysiponis, Arefatum, Cajeta, Lauda, Sueffa, Placentia, Friburgia, Argentina, Veldkirchium, Spira, Francofordia, Halafrisinga, Heilprima, Mosbachium, Landshuta.

¶ and II,

Flanders, Brabant, Lombardy, Armenia, Barbados Island.

Cities or Towns, London, Bamberg, Norimberg, Louvain, Cesena, Hasford, Bruges, Corduba, Mentz.

¶ and III,

Babylon, Mesopotamia, Corinthia, Athens, Croatia, Assyria, Achaia, Greece, Athesina, Creet or Candy, the lower Silesia, Egypt the lower.

Cities or Towns, Jerusalem, Corinth, Paris, Cumas, Novaria, Rhodes, Arethium, Brundusium, Tolosa, Lugdunum, Basl, Heidelberg, Cratislavia, Erphordia, Sigina, Reding in England.

D and S,

*Scotland, Holland, Zealand, Granado,
Numidia, Affrica, Carthage, Calchis, the
lower Burgundy.*

*Cities or Towns, York, St. Andrews,
Amsterdam, Venice, Lubeck, Genoa, Tunis,
St. Cadiz, Millan, Wittenberg, Magdenberg,
St. Lucas, Prouisia.*

VOX STELLARUM:
OR, THE
Voyce of the STARS;
Being a brief and easie
INTRODUCTION
To the Judgment of
Annual REVOLUTIONS
OF THE
WORLD,
Eclipses of the Luminaries,
great Conjunctions, Comets, or
Blazing Stars, &c.

By *William Knight*,
Student in Astrology and Physick.

Fœlix qui potuit rerum cognoscere causas.

L O N D O N,
Printed by E. T. and R. H. for Thomas
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C H A P. I.

S E C T I O N I.

Teaching how many Schemes ought to be erected for this purpose, and for what time they are to be set.

I Shall not dispute the various Opinions of Authors about this business, but wholly adhere to the Judgment and Precepts of *Ptolomy*, who was *Princeps Astrologorum*; which is that we should erect Schemes for the punctual times that the Sun enters the four Cardinal Signs, viz. ♈, ♉, ♊, and ♋; and from thence deduce a Judgment of that years affairs, that is thus from the Position of Heaven at his ingress into ♈, we are to judge of the Accidents of the Spring Quarter, which is from the 20th of *March* until the 11th of *June*, at

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which

which time he enters ♄; from whence judgment must be drawn of the Summer Quarter, or until he enters ♊; which is about the 13th of *September*, from the Figure whereof we are to judge the events of Autumn, or the Harvest Quarter: and lastly, by the Position of Heaven at his ingress into ♋, we may know the state of the Winter Quarter, that is, from the 11th of *December* until he enters ♎ again.

However, you ought in a general way to prefer and esteem the Scheme of his ingress into ♎ above all the rest: For the Ancients have affirmed that the Sun was placed in this very Sign, and in the first *punctum* thereof at the Creation; where he began his unwearied course, in the Meridian of *Mesopotamia*.

Therefore must the Position of Heaven at the time of his return thereunto every year, be the Principal Pillar on which we are to build our Astrological Judgment of Mundane Affairs: and this we need not cavil at, if we do but consider that he is *fons vitæ*, the Fountain of Life; *fons lucis*, the Fountain of Light, or *anima mundi*, the Soul of the World, by which all things, as well Vegetatives as Sensitives have their subsistence and vivifying nourishment.

Again, experience crams us with belief
that

whence that this affirmation of the Ancients is an undeniable truth.

First, we see that when the Sun enters this Equinoctial Sign the Earth and Trees grow green, and fructify by degrees afterwards, the Birds warble forth their sweet and melodious Tunes, and all Creatures rejoyce.

Secondly, we find the Actions and Affairs of the World correspond with the Face of Heaven at this time.

SECTION II.

Of the Lord of the Year.

The Lord of the Year is that Planet who is almuten of the Ascendent, at the Sun's ingress into ♈.

C H A P. II.

*Of the significations of the Planets
when they are Rulers of the Year.*

S E C T I O N I.

Of h, when strong,

THe People will that year, build New Houses, and alter and repair their Old, they will be fortunate in all their worldly Employments, and be in good esteem among their Neighbours, the Earth shall be fruitful, so that the Farmers or Countrey-men will increase in Substance, and the poor Day-labourer have little cause to complain.

But if he be weak,

Then instead of building and repairing their Houses, they may be forced to sell or mortgage them: There will be much cold weather, People shall be sorrowful, crossed and vexed in their undertakings, grievous infirmities will be spread abroad, damage by Storms and Tempests, Hurricanes, Earth-quakes, Ancient People will die,

lie, and the Winter pinching cold.

SECTION II.

Of ♃, when strong,

Noblemen, Judges, Councillors, and all such Persons signified by him shall be successful, and they will do justice too, which is a good thing, besides they shall be lively, contented, honoured and esteemed by the People. Sure they cannot chuse but be contented then: a peaceable, fruitful and pleasant year may now be expected, all kind of weather in its due season, and the commonality in a thriving condition.

But if weak,

Then judge clean contrary, Jovialists will be prodigal and domineering, windy and moist weather will come oftner than welcome, &c.

SECTION III.

Of ♂, when strong,

People shall be fortunate, bold and active, they will overcome their Enemies, and

and trample on all their devices, the Weather warm and seasonable.

But if weak,

Then men will be quarrelsome, given to War, Duels, and the like; yet the Fomenters of such, subject to come off with small credit or honour, the Weather will be untemperate, hot, bloomy, thunder, lightning, unseasonable Rain, a sickly Summer.

SECTION IV.

Of ☉, when strong,

Kings, Princes, and all Noble-men shall increase in Honour and Renown; the Common People will be of high and elevated spirits, the Weather warm and reviving, Corn, Beasts and Birds plentiful.

If weak,

People will be subject to palpitations of the Heart, Sore-eyes, and other Malignant Distempers, many great and honourable Persons suffer some degradation, the Weather very unseasonable.

SECTION

SECTION V.

Of 2, when strong,

A successful and advantageous year to Women and Maids, they will be generally free from infirmities, and other mishaps, married Women shall love and delight themselves in the company and society of their Husbands, be fruitful, easily conceive, and be delivered with much facility; the People or Commonality will thrive, and be prosperous, delight in all modest recreations, feasting, and the like, to go spruce and fine in Apparel, many happy Marriages will be contracted, and a jocund year it will be to most Persons; the Air will be healthful, pleasant showers falling in season.

But if weak,

Then People will be given to lewd pleasures, and bring to themselves much evil thereby: you may judge quite contrary to what was said before: viz. Sickly, Scarcity, unwholesome Dews, Mists, &c. many Miscarriages, Abortive Births, &c.

SECTION VI.

Of ♄, when strong,

Merchants, and all Learned Men will have a successful time, Shop-keepers, and Trades-men little cause to complain, for ♄ is the natural signification of Trade, Traffick and Merchandizing; therefore when he is Lord of the year and strong, there shall be a brisk imploy among most Professions, Arts and Sciences will be advanced, and each Student strive to excel therein.

But if weak,

Trading will be at a low ebb, Shop-keepers, Trades-men, and Merchants break; high Winds shall often annoy Ships at Sea, and do much harm by Land also; many Ship-wracks, and some suffer by contrary winds.

SECTION VII.

Of ♃, when strong,

People shall be healthy, fortunate, just,
honest

honest and punctual in all their dealings, a very calm and tranquil time, a year hedged round with peace and plenty, wholesome Weather, no want of Rain in its due Season.

But if weak,

The Commonality will be subject to many cold and dull Diseases, have little success in their Vocations, deceitful and false in their Dealings, an unwholesome, destructive season, the Weather raw and cold, with great scarcity of Rain when the Earth requires it, and Floods of water when there is no need of any.

SECTION VIII.

If the Lord or Ruler of the year be strong and afflicted, or weak and assisted, then we must judge a *medium* between both of what is before declared.

So likewise, we must observe the Sign he is in, whether it be Masculine or Feminine, humane or bestial, fiery, earthy, airy or watery; East, West, North, South, &c. and accordingly order our Judgment.

C H A P. III.

*Shewing how to give Judgment on the
12 Celestial Houses in any Revolution
of the years of the World.*

First House.

THIS House signifies the Lives, state and condition of the Common People, therefore if you find it free from the presence or evil Aspect of an infortune, and the Lord thereof, and the ☽ free from affliction, they will be in a happy and prosperous state, no ways molested or grieved: if ♀, ☿ or ♄ be in the first, or in ☌, * or △ to the Lord thereof or ☽, they shall be brisk, healthy, and enjoy much felicity during that Revolution; but if ♀, ☿ or ♄ be in the first, or in ☌, ☐ or ☿ to the Lord thereof or ☽, they denote trouble, vexations, infirmities, dangers and crosses to the People. Note, I do not mean Dragon's Head or Tail in any Aspect but Conjunction.

Second

Second House.

If you find no evil Planet in this House, nor in ☿ ☐ or ♀ to the Lord thereof or ⊕; then judge it will be a successful and advantageous year to the Commonality, more especially if either of those significators are befriended with the presence or laudable Aspect of a Fortune: but if ♄ or ♂ be in the second ill dignified, or in ☿ ☐ or ♀ with the Lord thereof or ⊕, they signify poverty, losses, little trading, and much conzening and cheating in the World; if ♃ be in the second, or in ♂ with the ⊕ the same.

Third House,

If ♃ ♀ ♄ or ⊕ be found in this house well dignified, or the Lord of the third in friendly configuration with the Lord of the Horoscope or ☽, or if they be in reception; Neighbours and Relations will live in Love and Unity, short Journeys shall be safe, and removals very advantageous: If ♄ ♂ or ♃ be in the third, or the Lord of the third in ☐ or ♀ to the Lord of the Ascendent or ☽, then Relations will jar, Neighbours clash, envy,

envy, hate and disturb one another, they shall be full of feuds, perfidiousness and heart-burnings, &c.

Fourth House.

Hence we judge of the fertility or sterility of the ground, if ♀ ♀ or any other Planet be in the fourth house well dignified, the earth will be fruitful and bring forth good increase, the Countreyman shall have very hopeful crops of Corn, and most Fruits plentiful; but if ♀ or ♀ be in this house unfortunate, then the earth shall be barren, or not bring forth its due increase, Fruits scarce, and much of the Husbandman's time spent in vain, houses come to ruine and little profit redound to the owners.

Fifth House.

If you find this house free from the presence or evil Aspect of an infortune, or ♀ ♀ or ♀ therein you may judge teeming-women will have good success in child-bearing that year, and People enjoy much felicity in their Feasting and Pastime, if ♀ or ♀ are herein they signifie many miscarriages, abortive births and hard labours :

bours: so likewise many will be addicted to lewd courses, and small good come of company-keeping, but rather strife, quarrels and duels issue from thence; if ☉ ♀ or ☽ be in the fifth, judge according unto their strength or weakness.

Sixth House.

If the Lord of the Horoscope or *Luna* be in the sixth, and the Lord of the sixth in the Horoscope, it will be a sickly season; if the Lord of the sixth or any Planet therein be in ☌ ☐ or ☿ with the Lord of the Horoscope or ☽, you may verily pronounce or conclude a sickly time; if the Lord of the sixth be in the eighth, in evil Aspect to the Lord of the first or ☽, those Diseases that are likely to be rampant that Revolution, will prove the sharp Knife of *Atropos* to many; or if he be in the fourth it is not a half penny difference, for they will then drill People as fast into their Graves: but if the Lord of the Ascendant and *Luna* be in their essential Dignities, and free from affliction, then there is no fear of sickness in that Revolution.

*Of the Parts of mens Bodies under the seven
Planets and the Diseases they cause.*

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Is cold and dry in the third and fourth degree, he rules the Memory, Hearing, right Ear, Teeth, Spleen, Bones and Joynts.

Of Diseases, he causes Gouts, Consumption, Quartan Ague, Tooth-Ach, Leprosie, Sciatica, vain melancholy Fears, black Jaundice, Trembling, Hemorrhoids or Piles, Broken-bones, Dislocations, pain in the Bones, Deafness, Ruptures, all Diseases proceeding from Melancholy and Grief or Frights.

4

Is hot and moist, he rules the Judgment, Lungs, Liver, Veins, Blood, Taste, Sides and Ribs.

Of Diseases all that belongs to the Liver, &c. as, Plurisie, inflammation of the Lungs, Quotidian Fevers, Imposthumes in the Lungs, true Quinsie, Surfets, Coughs, Scurvie, and want of taste.

Is hot and dry in the third and fourth degree, he rules the bulk of the Head, Face, Smell, left Ear and Gall; he likewise sways the Apprehension.

Diseases, Burning-Fevers, Pestilence, Plague-Sores, Tertian Agues, Megrims, Carbuncles, Burnings, Scaldings, Ring-worms, Shingles, Blisters, Phrensie, Yellow Jaundice, Bloody-Flux, Fistula's, Calenture, St. *Anthony's* Fire; Stone in the Reins and Bladder, Small-Pox, hurts by Iron, all Wounds, Stabs, Old Ulcers, and all Diseases proceeding from Choler, Fury or Anger.



Is hot and dry in the first and second degree, he rules the Heart, Arteries, Vital Spirits, Sinews, Sight, right Eye of a man, and left Eye of a woman, the Back.

Diseases, *Vertigo*, Sore-eyes, Pimples in the Face, Sore-Mouth, Cramp, Palpitation of the Heart, Heart-burnings, Qualms, Faintings, Swoonings and rotten Fevers.

Is cold and moist in the first and second degree, she rules the Throat, Neck, Breast, Milk, Reins, Seed, Kidneys, Womb, Yard, Stones, all the Instruments of Generation.

Diseases, all such as belong to the Womb, as Suffocations, Precipitation, Dislocation; all Diseases incident to the Vessels of Generation, French-Pox; Running of the Reins, Priapism, pissing Disease, all Distempers coming from inordinate Love or Lust.

Is cold and dry in the first and second degree, he rules the Intellect, Imagination, Reason, Feeling, Tongue, Voice, Hands and Feet.

Diseases, Apoplexies, Stammering, Lispering, Dumbness, Hoarseness, Ptilick, Astmah, dry Cough, snuffling in the Nose, stoppings in the Head, foolish Fancies, all Diseases of the intellectual Faculty.

Is cold and moist in the third and fourth degree, she rules the bulk or body of the Brain, Nerves, Sence, left Eye of a man, and right Eye of a womam, natural Powers, Stomack, Bowels and Bladder.

Diseases, Palsie, Convulsions, Falling-Sickness, hurts in the Eyes, Rhumes, Kings-evil, Cholick, Belly-aches, Dropsies, Fluxes, Worms, over-flowing of the Terms, Lethargies, bastard Quinsie, Measles, all Diseases proceeding from cold Flegm.

Of the Parts of the Body and Diseases under the Signs.

Head, Face, Brain, Hair, Beard, Eyes, Ears, Nose, Lips, Mouth, Tongue, Teeth, and every Part of the upper Ventricle or Head.

Diseases, Whilks, Pusles, Pimples, Freckles, Sun-burn, *Polippus*, or *Noli me tangere*, Head-ach, *Vertigo*, Megrim, Frenzy, Lethargy, Catalepsie, Apoplexy, Dead-Palsie, Falling-Sickness, Convulsions, Cramps, Madnes, Forgetfulness, Ring-worms,

worms, Small-Pox, Tooth-Ache, Hare-Lips, Baldness and Tremblings.

8,

Neck, Throat, Channel-bone, Shoulder-blade, Voice, all Parts of the Neck.

Diseases, King's-evil, Quinzie, Wens in the Neck, Sore-throat, flux of rhume in the Throat, Pallat-faln, Kernels, &c.

II,

Arms, Shoulders, Hands, Fingers, every Part from the Shoulders to the Finger's ends.

Diseases, windiness in the Blood, Fractures, Dislocations, and all Infirmities of those Parts.

5,

Breast, Stomack, Ribs, Lungs, Liver, *Plura*, Women's Paps, and the Ventricle of the Stomack.

Diseases, Plurisie, want of Appetite, weakness of Digestion, coldness of the Stomack, Dropsies, Coughs, Cancers, Pty-sicks, Imposthumes, watery Humours.

Ω,

Ω,

The Heart, Back, Appetite and *Pericardium*.

Diseases, Qualms, Passions, palpitation or trembling of the Heart, violent Fevers, sore Eyes, yellow Jaundies, Plague or Pestilence, &c.

Ⅲ,

Belly, Bowels, Spleen, Navel, the *Omentum* and *Diaphragma*.

Diseases, Spleen, Worms, Wind-cho-lick, Illaick-passion, Hypochondriack Melancholy, Obstructions in the Meseraick Veins, &c.

Ⅱ,

Reins, Kidneys, Small of the Back, &c.
Diseases, Ulcers in the Reins or Kidneys, Gravel or Stone there, heat in the Loyns, weakness of the Back, and corruption of the Blood.

Ⅲ,

The Secrets of Men or Women, Seminal Vessels, all the Instruments of Generation, Womb, Bladder and Fundament.

Diseases

Diseases, Stone or Gravel in the Bladder, Ulcers there, difficulty of Urine, Fistula's, Hemorrhoids, *Priapismus*, French-Pox, *Gonorrhæa* or Running of the Reins, Ruptures, &c.

†,

Hips, Thighs, *Os Sacrum* or the Rump-bone, Thigh-bones, Buttocks, &c.

Diseases, *Sciatica*, Pestilential Fevers, falls from horses, hurts by fire, &c.

‡,

The Knees, Hams, and their Appurtenances.

Diseases, Leprosie, Itch, Scabs, Sprains, Fractures and Dislocations of the Knee-bones, Cramps, &c.

§,

The Legs, Ankle bones.

Diseases, Melancholy Coagulations in the Blood, the Gout, &c.

¶,

The Feet, Toes.

Diseases, Lameness, Kibes, Chilblains, Dropsie,

Dropſie, Meaſels, ſalt Flegm, wet or cold
taken at the Feet.

Seventh Houſe.

From hence we judge of Wars, Quarrels, Law-Suits, &c.

If the Lord of the Ascendent or ☽ be in ☐ with the Lord of the ſeventh, there will be much ſuſpicion or fear of a War that year, and many Clandeftine Actions on foot tending thereto: but if either the Lord of the Horoſcope or ☿ are in ☿ to the Lord of the ſeventh, Open Wars is then very likely to be that Revolution: ☿ or ☿ in the ſeventh, in ☿ ☐ or ☿ with the Lord of the Horoſcope or ☿ ſignifie much blood-ſhed by Wars, Duels, &c. alſo many tedious Law-Suits: ☿ in any Angle excites or ſtirs up mens minds to War: any of the Superior Planets, viz. ☿ ♀ ☿ or ☉ in ☿ ☐ or ☿ to each other in the Scheme of a Revolution, prompts the Grandees of Nations to Eminent Debates or Differences; and from thence come Wars and effuſion of blood: but if none of thoſe Positions or Configurations be found in the Figure, and ♀ or ♀ angular, or the Lord of the ſeventh in * or △ to the Lord of the Ascendent or

or *Luna*, then you may conclude it will be a Year of Peace and Tranquillity.

Eighth House.

The Lord of the eighth in the sixth, and in ☌ ☐ or ☌ with the Lord of the Horoscope or ☌, denotes a great Mortality, or Death of People by some poysonous or malignant Distemper, the Lord of the Ascendent or ☌ in the eighth, or the Lord of the eighth in the Ascendent in evil Aspect to each other the same: but if you find the Lord of the first or ☌ free from the Body or ill Rayes of the Lord of the eighth, or any Planet therein, then judge the contrary.

Ninth House.

☌ ☌ or ☌ in this house, declares much danger, losses and trouble in Sea-voyages, there will be unusual Ship-wracks, and other mischiefs to Merchants in their Adventures; ☌ signifies loss of Ships by leakage, foundring, bilging, or sinking in the Sea, he likewise gives danger of being taken by the Turks; ☌ denotes Pyrates, blowing up, or burning; ☌ signifies robbing, cheating, &c. ☌ in the ninth in ☐ or

or ☿ to the Lord of the first or ♀, declares many Ships to suffer by suddain gusts of wind, or running on Quick-sands; but if you find the ninth house free from the presence of an infortune, or ♃ or ♀ therein, then there shall be great profit, safety and delight in Sea-voyages, or long Journeys by Land: you must in all these Judgments, mind the nature of the Sign each Planet is in.

Tenth House.

If ♃ ♀ or ♀ be herein, or the Lord of the tenth strong and no ways afflicted, then will the condition of Kings, Princes and the like, be firm and secure from all mischief; but if ♄ ☿ or ☿ be in this house, or the Lord thereof weak and otherwise afflicted, then they shall be in jeopardy according to the nature of the Planet afflicting, the house he is Lord of and posited in: we ought also to consider the ☉ who is the natural significator of such Persons.

Eleventh House.

This house takes notice of the Armies, Exchequers and Assistance of Princes; therefore

therefore if ♀ or ♂ be placed herein, or the Lord thereof well dignified and in ☿ * or △ with the Lord of the tenth, there will be no want of courage, fulness and freeness of those: if you find an infortune in the eleventh, or the Lord thereof weak, or in □ or ☿ to the Lord of the tenth judge the contrary.

Twelfth House.

The Lord of the twelfth well dignified, or a fortune in ☿ * or △ with him, or posited in the twelfth in good Aspect to the Lord of the Ascendent or ☾, signifies that great Cattle will thrive and be very successful to their Owners: if an infortune be in this house, or the Lord thereof in evil Aspect to the Lord of the second, it denotes loss and damage to many by keeping and dealing in such kind of Goods.

Thus, by these brief Precepts the young and ingenious Student may learn how to judge of any thing necessary to be known, from each House of Heaven in the Scheme of an Annual Revolution: and as for them that are better learned, or think themselves so to be, than my self, let them

them not be offended, for it is not such I undertake to teach; and further we let the Student know, that he ought both in his Judgment on this House of great Cattle, or on the sixth house of small, to consider those Signs that are termed Bestial, and observe what Beasts are under each of them: as under the rule of ♋ are Sheep: ♉ Bulls, Oxen, Cows: ♌ Lions, Deer: ♐ Horses: ♐ Goats, Hoggs, Hares.

C H A P. IV.

Teaching how for to judge of the price of any Commodity in each Year.

HERE you are to observe what Planets in the Scheme of an Ingress are strong and free from affliction, and which of them be weak and afflicted: then judge the Things, Goods or Commodities under those Planets that are strong, will be dear or of a high price; and such things as be under the Planet or Planets that are weak, shall be cheap or of low esteem; likewise observe what Planets are Oriental, for the things under them will be
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dear;

dear; and the Commodities under those that are Occidental shall be cheap: Now if you find any Planet strong and occidental, or weak and oriental, then judge a *medium* between both.

CHAP. V.

Of the alteration of the Ayr, or change of Weather.

SECTION I.

VWE must first know the general or simple signification of each Planet in this matter, before we come to treat of their particular or compound denotations: observe then that ♄ is the Author of cold and dryness, and signifies cold, dark, obscure Ayr; thick, black and condense Clouds: ♃ is the Author of heat and moisture, he denotes warm and gentle winds mixt with rain: ♂ is very hot and dry, and signifies bloomy hot weather, thunder and lightning: ☉ is Author of glorious warm and dry Ayr: ♀ is cold and moist, she gives us gentle

gentle Showers and wholesom Dews: ♀ is cold and dry, he is the Author of winds: ♀ is very cold and moist, but varies much the Ayr according to the Sign she is in, and the Planet in Configuration with her.

SECTION II.

Now then of compound significations.

♂ in ☐ or ♀ with ♄ denotes cold Rain, Hail, Inundations, or Overflowings of Water; windy or tempestuous Weather, Earth-quakes, and sometimes a great Drought.

♂ in ☐ or ♀ with ♂ high Winds, Rain, Hail, Thunder, Lightning, sometimes Frost and Snow.

♂ in ☐ or ♀ with ☉, Thunder-Showers, cold Rain, Hail, stormy Weather, Snow or slabby Sleet, dark Clouds and Fogs.

♂ in ☐ or ♀ with ♀ cold Rain, Snow, hoary Frost or Mists.

♂ in ☐ or ♀ with ♀ cold sharp Winds, dark Clouds, Frost and Snow, tempestuous Weather.

♂ in ☐ or ♀ with ♃, Rain, Snow, Wind, dark Clouds or Frost.

♄ in ☐ or ♀ with ♂, Windy, Thunder

Thunder and Lightning, Rain and Storms, Frost or Snow.

♄ in ♂ □ or ♀ with ☉, thunder Showers, high Wind, Lightning, frosty Weather.

♄ in ♂ □ or ♀ with ♀, missing Showers, gentle Winds.

♄ in ♂ □ or ♀ with ☿, vehement Winds, Rain or Hail, Snow, Thunder and Lightning.

♄ in ♂ □ or ♀ with ♃ moist Ayr, sweet dripping Showers, or pleasant Dews.

♂ in ♂ □ or ♀ with ☉, Heat, Thunder and Lightning-showers, Frost, Hail or Rain, sometimes a very dry Ayr.

♂ in ♂ □ or ♀ with ♀, Tempests, suddain violent Rains, Thunder and Lightning, Snow or Sleet.

♂ in ♂ □ or ♀ with ☿, dry Wind, Hail, cold Frost, Thunder and Lightning-showers.

♂ in ♂ □ or ♀ with ☾, Wind, Thunder, Rain, Hail, sometimes tempestuous.

☉ in ♂ with ♀, Wind, Rain, Thunder-Showers, much wet Weather sometimes.

☉ in ♂ with ☿, Wind, serene Ayr, Frost, sometimes Rain or Hail.

☉ in ♂ □ or ♀ with ♃ Wind and Rain.

♂

♀ in ♂ with ♄, suddain Storms, Hail, Rain or Snow.

♀ in ♂ □ or ♂ with ♃, wet Weather, Dews or Mists.

♄ in ♂ □ or ♂ with ♃, Wind and Rain, or Hail storms.

Here you must always remember to observe which Planet is strongest, the Signs they are in, and the season or time of the Year, for so we are to order our Judgment.

The opening of the Flood-gates of Heaven, called in Latin, *Apertio portarum*, is a sure Sign of cold and terrible Rains, and that is when two Planets, whose Houses, be opposite, are in ♂ * □ Δ or ♂ to each other: these be ♄ and ☉, ♄ and ☿, ♄ and ♀: where note, if it be a ♂ □ or ♂ the Weather by them signified will be violent, if a * or Δ moderate: when they are in fixed Signs, it will continue long: in moveable, but a short time: when in common Signs, judge a *medium* between both; it is also an *apertio portarum*, when that any Planet separates from another by Body or Aspect, and next applies to the Planet whose House or Houses, is opposite to that from whom he separated.

*Of Winds appropriated to the seven Planets.
First, according to Authors,*

h (say they) stirs up the East-wind: ♃, the North: ♂, the West: ☉ and ♄, the East and West-winds: ♀, the South: ♀ according to the Planet he is in configuration with.

*Secondly, according to reason and experience in
our dayes.*

h rouseth up the North, and North-East-winds: ♃ the South, and South-West: ♂ and ☉ the East, and South-East: ♀ and ♄ the West, and North-West Winds: ♀ as he is the general Significator of Winds, so he stirreth up all sorts, according to his configuration, as before noted.

C H A P. VI.

*Of the general and constant Qualities of
the four Quarters of the Year.*

S E C T I O N I.

Of the Spring.

THe most glorious and delightful Season of the whole Year, is the Spring, which takes its beginning when the Sun enters ♈, then making the Days and Nights equal all over the World, except under the Poles; and he then leaving the Inhabitants of the Southern Hemisphere, doth begin to refresh and revive with his glorious and cherishing influence all those that inhabit the Northern Hemisphere: this Quarter is generally hot and moist, signifying Child-hood; it continues all the time that the Sun is passing thorough ♈, ♉, ♊; And the Rulers hereof are ♂, ♀, ☿, and they Physically denote vigour, delight, and mutability. So accordingly while the Sun is in ♈, all Vegetables put forth their Leaves and Blossoms, and Nature is indured with a Spring-like force: while the Sun is in ♉, the Leaves and

Flowers.

Flowers of the Fields expand themselves after a delightful manner; and Dame *Vesta* opens her Paradise of Pleasures to all her Children: while the Sun is in π , Nature's Limners are at work, and out of the force of δ , and the delights and pleasures of φ , paint to the World a million of pleasant Varieties.

SECTION II.

Of Summer.

The next glorious Season begins where the Spring ends, at which time the Sun enters \odot , and he being then mounted his *Apogæon*, is removed to his greatest distance from the Earth, and being in his greatest Declination North-ward, maketh longest Days and shortest Nights to all we that inhabit the North-side of the *Aquator*, this Quarter is generally hot and dry, signifying Youth; it continueth all the time the Sun is perambulating the Signs \odot , α , μ ; and the Rulers hereof are \mathcal{D} , \odot , φ ; the \mathcal{D} here precedes the \odot in Government, and all the Births of the fore-going Spring are now swel'd to a pleasing Dropsie, and so they remain during the Sun's continuance in \odot ; and then

so

so soon as he enters Ω , he assumes a particular (so well as a general) power of governing; and by his great heat reduces all Vegetables from their Anasarchal swelling, to a positive hectick Fever: thereby ripening Seeds, Flowers, Fruits, &c. which he fails not to put forwards while he continues in this his Royal Palace. Lastly, φ brings up the rear of this Season, and while the \odot is in \mathfrak{w} it being an earthly Sign, he herein reduceth all things from their hectical condition, into a direct *Marasmus*: and now all things are ripe for the Sytle, and the honest Countrey-man goes whistling with his Cart loaden to the Barn.

SECTION III.

Of Autumn.

This Season begins when the Sun enters \mathfrak{u} , at which time he once more maketh the Days and Nights equal, it is by Nature cold and dry, signifying Manhood, and continueth all the time that the Sun is running through the Signs \mathfrak{u} , \mathfrak{m} , \mathfrak{f} ; and the Rulers hereof are φ , δ , γ ; first φ bestows her tears upon the Hearse of the deceased Summer, and hereby generates a

F 3

Phœnix

Phoenix out of the old ones Ashes: and so while the Sun continues in π , we are made happy with a second Spring; but of no long continuance: next comes δ and he while the Sun is in m , endeavours to add heat to the moisture *Venus* lent, the better to cherish the later Summer: but that too is soon returned by reason of the absence of the Sun, the Fountain of all heat and grand Principle of Generation. Lastly, γ by his Balsamick Beams, while the Sun is in τ , endeavours to perfect what the other two could not alone; and so conserves the mummial virtue of all Plants, Herbs, Fruits, &c. for the good of humane kind, and for the preservation of the *Species* of all things; to the end of this Quarter, which is as far as his Government extends.

SECTION IV.

Of the Brumal, or Winter Quarter.

This Season commenceth at the Sun's entrance into ψ , and he being in his *Perigæon* or nearest to the Earth, also in his greatest South-Declination; maketh shortest Days and longest Nights to us that inhabit the North-side of the *Aquator*:
this

this Quarter is by Nature cold and moist, signifying old age, it continues all the time that the ☉ is transiting the Signs ♍, ♎, ♏; and the Rulers hereof are ♄ and ♅, but ♄ hath a double power to that of ♅; and hence it is, that all things, (this Quarter) more especially while the Sun passeth through ♍ and ♎; look with a sad and lowring face, and are seen to wear the Image of Death and Destruction: now Frosts, Snows, Hail, black Clouds, Rain, Ifficles, Barrenness, extremity of cold, and all things that are negative to delight and pleasure, have their Regency: but ♅ by his gentler moisture, while the Sun is in ♏, puts us in hopes of an approaching Spring. And thus by this orderly government of the Planets through the several Seasons of the Year, are we put in mind of the passage of the several parts of our life, hereunto agreeable; viz. how we pass the Spring of our Infancy and Adolescence; the Summer of our Youth, and strength; the Autumn of our Manhood, and declining years: And lastly, the Winter of our Old-age; where ♄ stands ready with his Sythe to cut us down: And how by passing this vale of misery, this natural death, we go onward to the government of ♅ to immortallity, and a blessed life,

life, where we shall behold God Almighty in glory.

Of Eclipses.

CHAP. I.

What an Eclipse is, the cause thereof, what time a Figure should be erected for judging the effect of it? what things or places it concerns either good or evil, the time when its effects shall begin? how long continue? Of all these in order we shall treat.

IN omni revolutione Annorum Mundi, Eclipsin Solis & Luna non postpones, In every Revolution of the World, we must be sure to remember the Eclipses of the Luminaries.

SECTION I.

An Eclipse of either of the Luminaries, is only a privation or obscurity of their light for a season.

SECTION II.

SECTION II.

That of the Sun is occasioned at the ☿ or Change of the Moon, by the interposition of the Moon between the Body of the Sun and the Earth, averting or turning his Beams from us, whereby he becomes darkened for that time.

That of the Moon is by the Diametrical Interposition of the Earth betwixt the Sun and the Moon, so depriving her of the light that she receiveth from the Sun, and this is always at the ☾ or Full-Moon: the Sun ever moveth in the Ecliptick-Line, and therefore were it not so that the Moon at her Conjunction and Opposition with him, had Latitude, whereby she deviates from the Ecliptick, sometimes North-ward, and at other times South-ward, that she cannot exactly meet with him there, this defect would be every Change and Full.

SECTION III.

The time for which we should erect a Figure concerning this business *Guido Bonatus* that Learned Italian Astrologer tells us in these Words, *Si autem in anno fuerit Eclipsis, vide in quo signo sit adventa, & equabis*

æquabis tunc Planetas & Domos ad horam media Eclipsis: if in any year there be an Eclipse, see in what Sign it is and reduce the Planets and Houses to the Time of the middle of the Eclipse.

SECTION IV.

The Places concerned in the effects of an Eclipse, *Ptolomy* informs us, *Maxime evenient in ea quæ eidem Signo Eclipsis assimilatur, & in qua super terram videtur Eclipsis*: the effects will chiefly happen to those Parts subject to the Sign wherein the Eclipse is, and in those Places where the Eclipse is visible: Now on what the effects will be manifested, *Ptolomy* also tells us, *ex Qualitatibus & Figuris, quæ proprie sunt Signorum, in quibus est Eclipsis locus indicatur, & Signorum etiam, in quibus erratica & non erratica consistent Stella, quæ Signo Eclipsis, & Signo Anguli præcedentis Eclipsi donando disponunt*: the meaning of these words run to this purpose, That we may know from the Qualities and Forms of those Signs wherein the Light is Eclipsed, and from those Places in which the Planets or other Stars having chief dominion in the place of the Eclipse, and the Angle preceding the Eclipse shall be located: the Angle preceding

[III]

preceding is the Ascendent if the Eclipse be in the Forenoon, but if it be Afternoon then 'tis the Mid-heaven or tenth house: from hence we learn that if an Eclipse be in humane Signs it will manifest its effects on men, if in a Bestial Sign on Cattle, in the Ascendent on the Common People, in the second on their Substance, &c. if it be on the ninth house on Church-men, in the tenth on Kings, Princes, &c. an Eclipse on the fiery Triplicity, denotes the motion of Armies, Wars, effusion of Blood, detriment to Kings, Princes, or Noble-men, Murthers, Thefts, Robbers on the highways, Depopulations, Abortions to Women with Child, malignant Fevers, destruction to Sheep, Coneys and Horses: strange Apparitions in the Ayr: in the earthy Triplicity, scarcity of Corn, and other Fruits, death of Bulls, Oxen, Cows, Goats and Hogs, Earth-quakes, &c. in the airy Triplicity, Hurricanes, stormy Winds, pestilential Diseases, a scarcity of Food, death of Birds or the Fowls of the Ayr: in the watery Triplicity, Wars, rumors of Wars, eruptions or over-flowing of the Sea-banks, Floods of water, death of Vulgar People, damage to Fish, &c.

SECTION

SECTION V.

The effects of an Eclipse doth without doubt begin to operate from the first appearance thereof though not much to be discerned, and when the ☉ or ☿ cuts or oppose the place thereof they rouse it up to action, but Authors teach us other Lessons, which I shall not trouble my self with here, nor shall I say any thing against it.

SECTION VI.

For to know how long the effects of an Eclipse will continue let enquiry be made of *Ptolomy*, whom you shall hear speak thus, *sciemus quod futura Solaris Eclipsis tot annis durabit; quot ejus hora equales fuerint; Lunaris vero totidem mensibus*: the sence of these words is, we must know that in an Eclipse of the Sun the effects shall continue so many years as he is eclipsed equal hours, and of the Moon so many months.

C H A P. II.

Shewing the signification of each of the five Planets, when they are Lord of an Eclipse, here you must know the ☉ and ♃ are excluded.

IN the fourth Section of the last Chapter foregoing you may perceive or understand, that the Lord of the Eclipse is that Planet which hath the most essential Dignities in the Sign of the Eclipse and Angle preceding.

S E C T I O N I.

h.

When this Planet is Ruler of an Eclipse, he causeth Want, Tribulation, Sadness, Fears, obnoxious Diseases and Death among the People; destruction to Cattle, mischief to Birds, cold pinching weather, Frost and Snows; in Summer pestiferous unwholesome Ayr: Tempests, Shipwracks, scarcity of Fish, eruptions of the Sea banks, over-flowing of Rivers, Inundations, Floods of Rain, Worms and Caterpillars.

terpillars abound, destroying the Fruits.

SECTION II.

4,

Signifies an increase or plenty of all useful things, Health, Renown, Tranquillity and Peace among the People; Grandees are now made illustrious, inlargeth their Territories or Dominions, and in general success to most Persons; wholesome Ayre and quiet Sea.

SECTION III.

3,

Denotes much Mischief, Wars, Quarrels, Duels, Massacrees, suddain Violence, Fewds, malignant Diseases, Discords, and Troubles among all sorts of People, Robbery, Tyranny, Rebellion, Combustions and Uproars; Tumults and Seditions; hot Ayre, Thunder and Lightning, little Rain, Rivers lessened, Fountains dry, Beasts and Vegetables suffer by Drought, a scarcity of the Fruits of the Earth, Ship-wracks or losses by Pyrates at Sea.

SECTION

SECTION IV.

2,

Declares prosperity, health and happiness to the People in general, Joy, Success, Delight and Pleasure, increase of all worldly Fame or Felicity; temperate Winds, plenty of seasonable growing Showers, the Earth fruitful, Beasts and Vegetables prosper, a superfluity of Fish and safe navigating.

SECTION V.

3,

Signifies quick and crafty actions on the Stage of the World, excites men to much subtilty or policy in all their undertakings; but he denotes a scarcity of the Fruits of the Earth, tempestuous Winds, Ship-wracks, Pyrates at Sea, Thieves or Robbers at Land, Schisms or Heresies in Religion.

Observe the Positions and Configurations of all the Planets with each other in the Figure of an Eclipse, and what Houses they rule, so ordering your Judgment accordingly.

CHAP.

C H A P. III.

*Of the Eclipses of the Sun in each Face
of the twelve Signs , as also the
Moon with very little variation.*

First Face of ♃,

IN this Face it signifies bold , resolute, confident and violent actions on the Stage of the World ; quick and suddain Controversies , the motion of Armies : Tumults, Seditions, Duels, Assaults and Batteries against Forts or Castles : hot and dry Ayr, Thunder, Lightning, a scarcity of Waters, Drought of Rivers and Fountains, malignant Fevers.

Second Face of ♃,

Detriment unto Princes , Nobles and Great-men, Barren-earth and scarcity of the Fruits thereof, Pestilence.

Third Face of ♃,

The Death of Women , vexation and sadness to many People , destruction of Sheep and Rabbits.

First

First Face of ☿,

h Face Dammage to witty and learned Men,
so the Merchants, Scribes, &c. dull Trading, scar-
on. city of Corn and Fruits of the Earth,
 Death of great Cattle.

Second Face of ☿,

bsolute Signifies much Mischief to the Vulgar
on the or Common People, married Women and
uddain Travellers, &c.
rmies:

Third Face of ☿,

its and Poverty, Cruelty and many Crosses will
ot and surround the People, pernicious lingring
carcity Diseases, death of Oxen and Cows, the
Four- earth will be barren and consequently a
 scarcity of Corn and Fruits.

First Face of ♃,

es and Denotes Troubles, Controversies and
city of Debates about Religion, Seditions, Con-
 spiracies and Contempt of Laws, Incursi-
 ons of Enemies.

n and
on of
First

Second

Second Face of II,

Wars, Duels, much Blood-shed, Robbers and Pyrates abound, laborious Troubles among men.

Third Face of II,

The Death of some King or Prince, men disdain and scoff at each other, evils of sundry kinds afflict most People.

First Face of III,

Vexations and troubles to young Women and Maids, plenty of Showers, and over-swellings of Rivers, with many sudden alterations of the Ayre.

Second Face of III,

The Sea will be infested with Pickarons, Merchants shall sustain much loss and damage in their Adventures, many Infirmities afflict the People, a drying up of Rivers and Fountains.

Third

Third Face of ☿,

Much evil will be incident to great Ladies; and Women of mature years, the Commonality afflicted with dropfical and other fluggish Diseases, over-swelling of the Sea, and Rivers by fts.

First Face of ♄,

The Death of a Mighty Prince, violent Mischiefs, Cruelty and toyl; a scarcity of Corn and Fruits.

Second Face of ♄,

Troubles to Kings, Princes and Magistrates, Wars, Quarrels and Contention about Religion.

Third Face of ♄,

Wars, Slaughters, Commotions, Captivities and other evils.

First Face of ♀,

The misery or death of some King or great Prince, detriment and mischief to the

the Fruits of the Earth : Seditions and Discords among men.

Second Face of ♀,

Famine, Pestilence, Seditions, and much evil to Women, as also dammage to Fruit.

Third Face of ♀,

Great mischief to Merchants, and all such as study Arts and Sciences, destruction of People and cold Ayr.

First Face of ♂,

A sickly Ayr, Bread-corn will be dear and scarce, tempestuous storms of Hail.

Second Face of ♂,

The death of some great Prince, Seditions, Famine, corruption of Seeds and Herbs.

Third Face of ♂,

Schisms amongst Ecclesiastical men, Controversies about Religion and breach of Laws.

First

First Face of m,

Wars, Duels, Slaughters, Tumults, Seditions, Captivities, treacherous Plots and Devices.

Second Face of m,

Detriment to some Prince, Contentions among men, Strife and Debate, evil Fevers.

Third Face of m,

The starting up of some Tyrant, drunkenness and lewdness of People, foggy and sickly Ayr.

First Face of t,

Dissentions and Fewds among men, Schisms and Heresies in Religion, Thefts and Rapins.

Second Face of t,

Trouble and Crosses to the Commonality, death of great Cattle.

Third Face of †,

Vilde, obstinate, wilful and whimsical actions among men, detriment to Horses and Mules.

First Face of ♃,

Denotes the unhappiness of Eminent men, weakestate of some King, Rebellion of Nobles and Rusticks, People will be addicted to Ramble and Sports.

Second Face of ♃,

Wars, Tumults, Rebellion of Souldiers against their Commanders, Thefts and Captivities.

Third Face of ♃,

The suddain motion of Kings to Wars, desiring to enlarge their Territories or Dominions, to Augment their Rule and Power; and in so doing perhaps may lose some of what they have instead of gaining more to it, if not life and honour to boot.

First Face of ≡,

Trouble, Sorrow, Sadness, Labour and Toyl

Toyl for little profit, the death of some Eminent Person.

Second Face of ☿,

Robberies, Earth-quakes, Famine and pernicious Diseases, hurt to the Seeds of the Earth.

Third Face of ☿,

Contentions, Repinings, Strife and Vexations among People, slaughter of Sheep and other Cattle; I do not well understand why an Eclipse here, should have any relation to Cattle.

First Face of ♃,

Causeth Ship-wracks, unfortunate Navigating, drought of Rivers, and destruction of Fish.

Second Face of ♃,

Denotes such Persons signified by ♃, will be of high Minds, lofty Dispositions, aiming at things out of their reach: it signifies the death of many of them; Earth-quakes, and mischief to Fish.

Third Face of X,

Signifies Seditions, cruel and inhumane Actions of Souldiers, Sea fights, and death of Fish.

Observe according to *Cardan Aphor. 45. Seg. 5.* tells us, *Eclipses Luminarium super Civitates, Provincias & Regna, magis quam super privata conditionis homines, aut etiam super Reges; respiciunt enim multitudinem*: The Eclipses of the Sun and Moon pour down their Influences upon Cities, Kingdoms and Provinces, more notable and remarkable, than upon men of mean condition, or yet upon Kings themselves; for they principally respect the Multitude.

Here I shall conclude this Subject with the 53 Aphorism of *Hermes Centiloquim*, *sunt in mundo multa incommoda, quando erit in uno mense utriusque Luminaris Eclipsis, & precipue in his locis quibus est significatio eorum specialis*: Much Troubles shall be in the World, when both the Luminaries shall be eclipsed in one Month, and chiefly in those places in which their effects shall be manifested.

Here followeth a brief Account of the admirable and strange mutations which happen in this Elementary World, upon the

the meeting of either two of the three Superiour Planets, in any of the four Triplicities. Note their Oppositions produce near the same Accidents as do their Conjunctions : You are likewise to take notice that either the Conjunction or Opposition of *Saturn* and *Jupiter* is the most powerful, yet none to be praised.

Of great Conjunctions.

We intend only the δ of η γ and β with each other.

Now when as either of these are conjoyned in the fiery Triplicity, they denote high difference between Christian Kings and Princes, their Kingdoms and Monarchies much afflicted, Commotions, Wars, Seditions, Treasons, alteration of Laws and Customs, strange Apparitions, prodigious Meteors, Plagues, Scarcity and Desolation, the death of Great men, &c.

In the earthy Triplicity, barrenness of the Ground, scarcity of the Fruits thereof, mortality of four-footed Beasts, Earthquakes, eruptions of Banks.

In the airy Triplicity, pernicious and pestilent Diseases among men, corrupted Air, uncouth Sights therein, tempestuous

Storms , destruction to those delightful airy Inhabitants the Birds , Murders , Treasons and unruly Actions, &c.

Lastly , when in the watery Triplicity, they are the fore-runners of Wars, terrible Slaughters , Depopulations , Fire and Sword , Famine and Pestilence ; over-swellings of the Sea and Rivers, floods of Rain, and cruelty used by the Turks or Mahometans against Christians.

Of Comets or Blazing-Stars , their natural pretences.

I shall not here represent unto you the various causes, or at least the various opinions of Philosophers and Naturalists, concerning the causes of those amazing Prodiges, nor yet take notice of their several Appellations , but only observe three things , which is the principal matter of the whole Subject, viz. first, their appropriations to the seven Planets; Secondly, their significations from thence deduced; Thirdly and lastly , what they signifie by their appearance in any of the 12 Signs of the Zodiack: the two first I shall joyn in one Chapter.

C H A P. I.

A Comet of a pale, leaden, ashy, or dull wan colour belongs to η , it denotes terrible frights or fears, among the People, exile or banishment to many, Famine, Pestilence, lingring Diseases, outrageous Storms and Tempests, Ship-wracks, Inundations, scarcity of Fish, plenty of little else but Worms or Caterpillers.

Such as are of a bright and clear colour relate to ν ; they signifie a fertile and plentiful year, wholesome gales of wind, seasonable Showers, alterations and change of Laws, perhaps for the better if *Jupiter* be then strong, otherwise much detriment to those Kingdoms and Places under him.

Those that are red or fiery, be Comets of δ , they denote Wars, Quarrels, Duels, Blood-shed, Tumults, Seditions, Massacres, Sea-fights, Thundering and Lightning in the Ayr, and in mens minds too: nothing delights them now but the clattering of Arms and ruffling of Armies; Thieves and Robbers abound, scorching hot weather, drying up Rivers, Wells and Fountains, intollerable Diseases, *Mars* will be rampant in earnest.

The Comets of the Nature of \odot , are
of

of a yellow or gold colour, splendid and glorious to behold: They signifie the death of Kings, Princes or Rulers, alterations of Government, War, Drought, Up-
roars, many and dangerous Infirmities.

Such as be of a glittering, illustrious white colour belong to ♀; those denote much evil to Women, great mutations in the World, alterations of Laws, Customs and Priviledges; dammage to the Fruits of the Earth, and also to fresh-water Fish.

When any Comet appears of an azure, sky or rain bow colour, ♂ claims it; these are the fore runners of strange Catastrophes, Wars, Plague and Famine: Trouble, Sorrow, Tribulation and Mourning, wise and learned men degraded and lorded over by Clowns, Learning it self turned out for a wrangler.

Lastly, Those that appear of a pale white, or somewhat spotted therein, are Comets of the ☾: they denote much mischief to Women and Vulgar People, alteration of Laws, Customs and Rites, Scarcity, Wars, Troubles, Sicknes, Floods of Water, Ship wrack, and misery to Sea-men, dammage unto Fish of the Sea.

C H A P. II.

v. **A** Comet or Blazing-star appearing in this Sign, is the *prodromus* of Wars, clashing of Armies, Blood-shed, evil to Grandees, death of some mighty Prince, Drought, cruel Diseases among men, rot or murrain amongst small Cattle.

∞. Here it signifies pernicious Diseases, long lingring Infirmities, Captivities, Poverty, death of some great Lady, evil to the greater sort of Cattle, paucity of Fruit and Corn, Earth-quakes, violent cold Winter.

II. When in this Sign men lay aside goodness, it denotes War, Quarrels, Sickness, death of Young men and Children, Abortions, lofty Winds blowing down Trees and Houses, Thunder and Lightning, Famine and dammage to Birds of the Ayr.

⦿. Here it denotes Wars, Duels, Robberies, Pestilence and Famine, abundance of Locusts or Caterpillars, paucity of Fruit and plenty of Worms or other Vermin, many men drowned, Ships overwhelmed in the Sea.

♊. In this Sign a Comet doth signifie Wars, effusion of Blood, detriment to

of a yellow or gold colour, splendid and glorious to behold: They signifie the death of Kings, Princes or Rulers, alterations of Government, War, Drought, Up-
roars, many and dangerous Infirmities.

Such as be of a glittering, illustrious white colour belong to ♀; those denote much evil to Women, great mutations in the World, alterations of Laws, Customs and Priviledges; dammage to the Fruits of the Earth, and also to fresh-water Fish.

When any Comet appears of an azure, sky or rain bow colour, ☿ claims it; these are the fore-runners of strange Catastrophes, Wars, Plague and Famine: Trouble, Sorrow, Tribulation and Mourning, wise and learned men degraded and lorded over by Clowns, Learning it self turned out for a wrangler.

Lastly, Those that appear of a pale white, or somewhat spotted therein, are Comets of the ♃: they denote much mischief to Women and Vulgar People, alteration of Laws, Customs and Rites, Scarcity, Wars, Troubles, Sicknes, Floods of Water, Ship wrack, and misery to Sea-men, dammage unto Fish of the Sea.

C H A P. II.

γ. **A** Comet or Blazing-star appearing in this Sign, is the *prodromus* of Wars, clashing of Armies, Blood-shed, evil to Grandees, death of some mighty Prince, Drought, cruel Diseases among men, rot or murrain amongst small Cattle.

δ. Here it signifies pernicious Diseases, long lingering Infirmities, Captivities, Poverty, death of some great Lady, evil to the greater sort of Cattle, paucity of Fruit and Corn, Earth-quakes, violent cold Winter.

ιι. When in this Sign men lay aside goodness, it denotes War, Quarrels, Sickness, death of Young men and Children, Abortions, lofty Winds blowing down Trees and Houses, Thunder and Lightning, Famine and damage to Birds of the Ayr.

ς. Here it denotes Wars, Duels, Robberies, Pestilence and Famine, abundance of Locusts or Caterpillars, paucity of Fruit and plenty of Worms or other Vermin, many men drowned, Ships overwhelmed in the Sea.

ζ. In this Sign a Comet doth signify Wars, effusion of Blood, detriment to

Kings , Princes , Nobles and Gentry ; Worms and other Vermine destroy the Corn in the Fields , Lyons , Wolves and mad Dogs rage, People molested with dolorous griefs in their Eyes , Thunder and Lightning in the Ayr , drought or scarcity of Water.

xx. Here it prenotes much mischief unto many that are placed in the Courts or Houses of Princes, loss of Offices without hope of regaining , some suffer Exile or Banishment, dammage to Merchants, many Insolencies , Rebellions, Animosities and Tribulations , Sorrow among People, Abortions to Women, &c.

xxi. In this Sign it imports plenty of Thieves , Robbers , or Padders on the High-ways, poverty and want, the death of some great Person , Slaughters, Plots or occult Conspiracies, high Winds, Earth-quakes , a drying up of Rivers and Fountains, scarcity of the Fruits of the Earth.

xxii. Here a Comet doth signifie Wars, Quarrels , Rebellions, Perils and Dangers surround the People, scarcity of Corn and Fruits, little water, and that is corrupted or unwholesome, causing Sicknes to those that use it, Teeming-women are very sensible of many Troubles.

xxiii. When a Blazing-Star appears in
this

entry; this Sign, Wise and Noble-men are depressed or detrimented in Person or Estate, if by the not both, likewise Wars and much Mischief to most People.

∞. Here it denotes Wars, Quarrels, Calamities, poysoning of Princes, cutting by the High-ways, contempt of Religion, Persecution to many Professors thereof, pestilent Diseases, sharp Frosts and cold Weather, great Snows, Famine or scarcity of Provisions, much Mischief on foot among People:

∞. In this Sign it menaces terrible and durable Wars, a sweeping Pestilence, dark obscure Ayr, high Winds, Thunder and Lightning, some great Prince or Lady yields to the Grave.

✕. Lastly, a Comet or Blazing-Star in this Sign presages Wars, Slaughters, high Differences among Relations and Friends, Contentions about Religion, prodigious Apparitions, tumultuous Bickerings, over-swelling of Rivers, damage to Fish.

Thus have you a brief and true account of the natural significations of those Beacons, which by the will of the Almighty are hanged over peoples heads, to allarm them against approaching evils.

Note, that the Effects of these new Stars are chiefly manifested in those Kingdoms, Countries

Countries or Places subject to the Sign in which they appear, and to those Places where they are seen, likewise we must observe which way they emit their Rays or Tayl, and to what Planet they point.

Some say that their Effects will be chiefly apparent, when the Sun cuts the place of the Heavens in which they were seen, or when he comes to the Planet whose nature the Comet is of: this seems to me very probable, and will be performed in much less than 100 years.

————— *Comets or Blazing-Stars* (*Wars: Threaten the World with Famine, Plague and To Princes, Death: to Kingdoms many Crosses: To all Estates, inevitable Losses: (Seasons: To Heards-men, rot: to Plow-men, hapless To Saylor, Storms: to Cities, civil Treasons.*

Some necessary Rules to be well observed in Predictions relating to the Subject of this Book, or indeed to any part of Astrology.

First, know that generally, ♄ and ♀ are evil Planets, or Infortunes: ♃ and ☿ are good Planets, or Fortunes: ♁ and ♀ indifferent: the ☉ is *Rex Planetarum vel Stellarum*, the King or Prince of Planets or Stars: ♁ is his Mansion House, ♀ his Throne

Throne wherein he is exalted : or as Mr. *Gadbury* terms it , his Seat in Parliament : hence it will result , that he rules the Heart , and hath also much to do with the Brain of Kingdoms and Nations, so well as Persons : Therefore I say, his ☿ ☐ or ♀ is the very worst of all Afflictions , especially in matter of Life or Honour : and his * or △ in such respects more to be prized than the same Rays or ☿ of either ♀ or ♀ .

Humane Signs , signifie men : bestial Signs, Beasts: airy Signs , Birds of the Ayr: watery Signs, water-Fowl and Fish: earthy Signs, the Fruits of the Earth: the fiery Triplicity rule over the East part of the World , the airy West , the watery North, and the earthy South.

Remember the particular Beasts under the five bestial Signs, as under the rule of ♀ are Sheēp, Coneys, or Rabbits: ♂ Bulls, Oxen, Cows: ♀ Deer , Lyons and other furious Beasts: ♀ Horses, Mules: ♀ Goats, Hogs, Hares.

♂ ♀ ☿ are masculine Planets,
♀ ☾ Feminine.

♂ ♀ ☿ are Diurnal Planets, ♂ ♀ ☾ Nocturnal : ♀ Convertable : ♀ is Masculine, ♀ Feminine.

♂ signifies bold audacious Pyrates at Sea,

Sea, or Robbers at Land, such as fear nothing, or are of good force.

♄ small sly pilfering Pickaroons, or Privateers at Sea, and close ambush Robbers at Land.

This is meant when either of those two Planets be Lord of an Eclipse, Ruler of a Comet, or posited in the ninth or third House of a Revolution, and chiefly if then in evil Aspect to the Lord of the Horoscope or ☾.

Some Aphorisms of Hermes, pertinent to the Subject of this Book.

1. An Artist cannot make a commixtion of the significations of the Stars, before he know their Friendships and Enmities, which is threefold: First, according to their Nature; Secondly, according to their Houses; And Thirdly, according to their Aspects.

2. ♀ is opposite to ♂, he embraceth Languages and Discipline, she, Delights and Pleasures; ♃ the like to ♀, he loves Mercy and Justice, the other Impiety and Cruelty.

3. Make the ☉ or one of the Superiours to signifie Princes and Great men, Scribes and Rusticks the inferiour Planets, and chiefly the ☾.

4. The

4. The signification of a δ is not lessened by an Aspect, but an Aspect is by a δ ; as having lesser force.

5. Make η and \odot Significators of Kings and Princes, with the Planet or Planets in the tenth; but their helpers take from the eleventh, and the Assistors of the Vulgar People from the second House.

γ dissolves the malice of η , and ϕ dissolves the malice of δ .

7. The ν increasing in Light and Motion, and in δ with η and γ , is generally good in all things; but if she be diminishing in light, 'tis ill; understand the contrary wholly when she is in δ with ϕ and ϕ .

8. η passing out of one Sign into another, causeth strange Apparitions in the Heavens.

9. In Summer, when the \odot enters the terms of ϕ , heat is caused or increased; in Winter Drought, and scarcity of Rain and Waters.

10. When Significators of either good or evil shall be Stationary and Angular, it shall be the more durable; but if cadent or retrograde, more mutable.

11. Planets under the Sun-beams, or within 12 Degrees thereof, are unfortunate, unless in the same degree with him; but

but when they are passed 13 degrees from him, they are fortunate.

12. All Rebellions breaking out at the beginning of the year, are not easily suppressed.

13. Oriental Planets signifying good or evil, perform their work speedily: Occidental, more slowly.

14. There will happen great Wars, and many difficulties, when in a Revolution of the World, ♄ and ♀ shall be in their Exaltations.

15. Planets in fixed Signs shew the matter durable, in common Signs doubtful, in moveable Signs convertible to good or evil.

♄ performs evil slowly, ♂ swiftly; therefore ♂ is reputed to hurt more than ♄.

Some Aphorisms of Ptolomy.

1. *Ate & à Scientia*, from thy self and Science; for it is impossible that the Artist should foresee the particular *Idea* of things; neither can sense receive a particular, but a general notion of the sensible matter; wherefore he ought in these things to use conjecture, for none but such Persons as are inspired from above can predict particulars.

2. That

2. That Person who is naturally propended or inclined to any Science, shall verily attain to greater perfection therein, than one that by hard pains and learning shall strive to attain it.

3. A wise man doth co-operate with the celestial operations, and doth assist nature, as the Husbandman in the ploughing and preparing his Ground.

4. When the Significator of a Kingdom shall be directed to the Anaretical Points, the King, or some great Prince in that Kingdom shall die.

5. When η and ν are in δ , see which of them is most elevated, and judge according to his nature; do the like in the δ of other Planets.

6. The \odot is the Fountain of the Vital Vigor, the D of the natural: this I judge in Kingdoms or Nations so well as particular Persons.

7. The significations of an Eclipse, shall be most visible, when the Eclipse is near an Angle; consider also the Stars in Aspect one with another, and not the Planets only, but the fixed Stars also, the constellations arising together with the Signs, and from thence frame your Judgment.

8. Shooting Stars, and other such like Apparitions, shew great Scissity in the Ayr,
and

and if they be produced from one part only, it shews there shall be great Winds produced from that Quarter also; but if they are driven into several Parts, it shews scarcity of Waters, a troubled Ayr, and incursions of Souldiers.

9. Comets whose distance from the Sun is eleven Signs, if they appear in an Angle, the King or a Great man in some Kingdom shall die; but if they appear in a succedent House, the Princes Attendants shall do well, yet shall some Kingdom change their Governour; but if they appear in a cadent House, Diseases and suddain Deaths ensue; if they move from the West to the East, a Forreign Enemy shall invade several Kingdoms; but if the Comet move not, the Enemies shall be of the same Countrey, born and bred.

Here followeth six remarkable Aphorisms more, to make up the Game.

1. The five grand Afflictions or Unfortunacies of the Planets are these, viz. when they are Combust, Retrograde, Peregrine, in their detriment or fall.

2. When two Planets are in \odot or in any other Aspect to each other, if they be in reception, it increaseth the goodness of a

a good Aspect, and abateth the malice of an evil Aspect.

3. Observe still the Antiscions and Conter-Antiscions of the Planets, for they have their effect so well as the Aspects.

4. The vertue of a Planet is in that House, whose beginning or Cusp he precedes by no greater space than five degrees.

5. If ♀ or ♁ be Significators of any good and strong, then it shall take place to the full.

6. When ♀ or ♂ are Significators of any evil and strong, they will bring it on with a vengeance.

Those that would be furnished with variety of Aphorisms, I recommend them to that ingenious little Treatise, entituled, *Vade Mecum*, written by Mr. John Partridge.

The Days on which the immovable Feasts are celebrated with us.

The Circumcision of Christ,	January	1
Epiphany, or Twelfth-day,	January	6
Conversion of St. Paul,	January	25
Purification of the Virgin Mary,	February	2
Valentine,	February	14
St. Matthias Apostle,	February	24
Annunciation of the Virgin Mary, or Lady-day,		

day, <i>March</i>	25
St. George his Day, <i>April</i>	23
St. Mark Evangelist, <i>April</i>	25
Philip and Jacob Apostles, <i>May</i>	1
St. Barnabas or Barnaby, <i>June</i>	11
St. John Baptist, <i>June</i>	24
St. Peter and St. Paul, <i>June</i>	29
St. James Apostle, <i>July</i>	25
Lammas Day, <i>August</i>	1
St. Bartholomew Apostle, <i>August</i>	24
St. Matthew Apostle, <i>September</i>	21
St. Michael Arch-Angel, <i>September</i>	29
St. Luke Evangelist, <i>October</i>	18
St. Simon and Jude Apostles, <i>October</i>	28
All-Saints, <i>November</i>	1
St. Andrew Apostle, <i>November</i>	30
St. Thomas Apostle, <i>December</i>	21
Nativity of Christ, <i>December</i>	25
St. Steven Martyr, <i>December</i>	26
St. John Evangelist, <i>December</i>	27
Innocents, <i>December</i>	28

Of the four Terms.

Hillary Term begins *January* the 23d.
and ends *February* the 12th.

Easter Term begins 17 Days after
Easter-Day, and ends the *Monday* before
Whitsunday.

Trinity Term begins the next *Friday*
after

after *Trinity-Sunday* (which is always the next after *Whit-Sunday*) and ends on *Wednesday*, 19 Days after.

Michaelmas Term begins the 23^d. of *October*, and ends *November* the 28th. following.

Names of Stars	Longitude	Latitude	Mag.	Natur.
	0	0		
<i>Caput Andromedæ</i>	10	25 42 n	2	♀ ♀
<i>Caput Medusæ</i>	22	22 22 n	2	♂ ♀
<i>Pleiades</i>	26	4 0 n	3	♂ ☾
<i>Aldebaran</i>	6	5 31 s	1	♂ ♂
<i>Stars of Orion</i>	13 to 25	II several	l. & m	♂ ♀
<i>Propus</i>	27	0 13 s	4	♂ ♂
<i>Great Dog</i>	9	40 n	1	♂ ♂
<i>Pollux Hercules</i>	19	6 38 s	2	♂ ♂
<i>Little Dog</i>	22	15 57 s	2	♀ ♂
<i>North Affellus</i>	3	3 8 n	4	♂ ☉
<i>South Affellus</i>	5	0 4 s	4	♂ ☉
<i>Cor Leonis</i>	25	0 26 n	1	♂ ♀
<i>Cauda Leonis</i>	17	12 18 n	1	♂ ♀
<i>Spica Virginis</i>	20	1 59 n	1	♀ ♂
<i>Lucida Corona</i>	11	0 25 s	2	♀ ♀
<i>Lucida Lances</i>	15	8 35 n	2	♀ ♀
<i>Cor Scorpionis</i>	6	4 27 s	1	♂ ♂
<i>Aquila</i>	28	8 10 n	2	♀ ♀
<i>Mouth of Pegasus</i>	7	22 7 n	3	♀ ♀
<i>Swans Tail</i>	1			

Observe in all Judgments Astrological whether your Significator be near any of those fixed Stars.

V O X

VOX STELLARUM:
OR, THE
Voyce of the STARS;
Being some brief
OBSERVATIONS
ON THE
INGRESSES
OF THE
SUN,
Into the Four
Cardinal Signs, 1680.

SHEWING
How plainly the Stars did
point at that never to be forgot-
ten Popish Plot, and other Re-
markable Affairs of that Year.

By *William Knight*,
Student in Astrology and Physick.

London, Printed by *E. T.* and *R. H.* for
Thomas Passinger at the Three Bibles on
London Bridge, 1681.

day, <i>March</i>	25
St. George his Day, <i>April</i>	23
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<i>Lucida Lances</i>	15	8 35 n	2	♂ ♀
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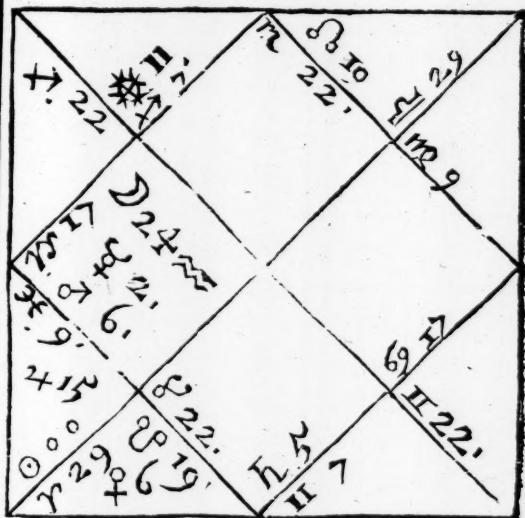
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Ptolomy faith, *Ex Solis existentia in Ariete Vernalem qualitatem cognoscemus*; by the Sun's entring into *Aries*, we are to judge and know the event, and success of the accidents of the Spring. Guido Bonatus, *Postquam certificatus fueris ad unguem de tempore introitus Solis in Aietem, vide quis ex Planetis sit Dominus anni*; when we have exactly calculated and found out the true time of the Sun his entrance into *Aries*, then we are to see what

H Planet

Planet is Lord of the year : in this Figure of Heaven, \hbar is Almuten of the Horoscope, and therefore is Lord of the year: yet we may allow ♂ Co-partner with him in regard he is exalted in the Sign Ascending; two prime Guids, there was no doubt of this years being well governed; all the Planets under the Earth, and four of them in \square to \hbar who is posited in II a humane Sign, in ♊ with *Aldebaran* a violent fixed Star of the nature of ♂ , signified occult Conspiracies, wicked Plots and Devices, Treacheries and violent Actions among men; but as ♂ Lord of the eighth is in ♊ with ♂ Lord of the tenth, and both of evil Aspect to \hbar , so would Justice with Death, repay some of those desperate Agents: \hbar signifies Monks, Jesuits, Fryers, &c. and he being in \square to ♂ Lord of the tenth so well as to the ♂ in the Ascendent; argued their hellish design was at Prince and People, to abandon or destroy the established Government, and to erect their own detestable Principles; and this they might think themselves sure of, by reason \hbar disposes of the ♂ , and is in \ast to the \odot , but he is peregrine and confronted by no less than four Planets, as before noted, and ♂ who is Lord of the tenth and exalted in the Ascendent,

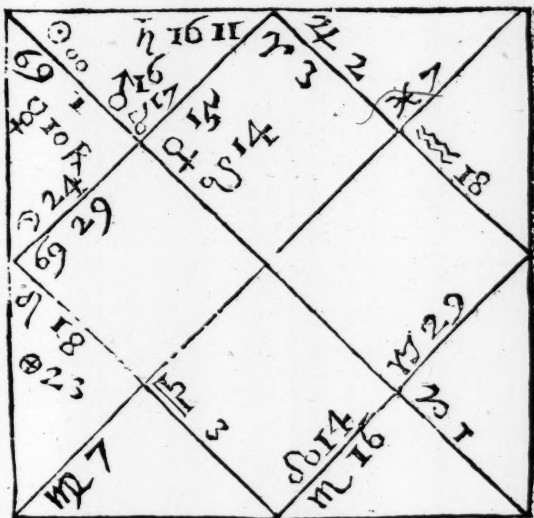
is

is in his Triplicity and in perfect * with potent ♀, *ergo*, he stands firm, and ♀ must go to wrack, maugre all his malicious contrivances: we read in the fifth Chapter of *Judges* and the twentieth Verse, that the Stars in their courses fought against *Sisera*, and truly here we may see that the Stars in their courses fought against the Papists; for which let all true hearted English Protestants give due praise and glory to God Almighty, who commissioned them so to do, and in this the *Anti-Astrologer*, would be much the better employed, than in busying his Brain, Tongue, or Pen in so amply displaying in Billingsgate Rhetorick, his Ignorant malice against a worthy and harmless Science. *Albumazer* a Learned Arabian Astrologer saith, *Mars cum fuerit in revolutione anni in quarto Aspectu Saturni excitat bellum*: *Mars* when in the revolution of any year, is in Quartile of *Saturn* he causeth Wars: but he being seperated one degree from the perfect Aspect, and ♀ in exact * with ♂, as also the Application of ☉ to the * of ♀, argued that notwithstanding the preparation, noise or popular clamour that might be of Wars, it would determine in Peace; and this Judgment I delivered to some Friends who requested the same of me, long before there

was any publick suspicion of Wars: but when there was so great preparation thereunto, and Souldiers sent beyond Sea, the certainty of War was affirmed, Astrology degraded, and I laughed at by my Friends: nevertheless I told them still that they laughed before they won, or was like to win, as indeed it proved, to the great honour of Art: \bar{h} being the Lord of the year and afflicted as afore observed, signified a sickly Season and a long and cold Winter, which was so apparently true, that I think none can deny it: there are many excellent things to be extracted from the aforegoing Scheme of this years Affairs, which I shall omit, and proceed to the consideration of the *Cæli* Position at the Sun's Entrance into the Tropick of *Cancer*, intending to see, if God permit, what may be observed from thence concerning the Popish Plot.

Sol enters *Cancer*, June the Eleventh, 1678, at five hours, fifty minutes *ante meridiem*, at which time the Face of Heaven is as in the following Figure.

Ptolomy,



Ptolomy, Ex Solis existentia in Cancro, qualitas astivalis deprehenditur: by the Sun his entrance into *Cancer*, the quality and nature of the Summer Quarter is known: η is in this Figure nearly in perfect \square to the place of γ in the Vernal Ingress, he is Ruler of the seventh, and eighth Houses, and γ Lord of the ninth, so that you see one of them is both naturally and accidentally the Significator of *England's* mortal Enemies; and the other the natural and

H 3

accidental

accidental Significator of the Reverend Clergy, or the true Protestant Religion: this signified the Popish Agents were and would be very eager to put forward their hellish Intentions this Quarter, but all the Planets being above the Earth, and h in no Aspect with any, might well signifie that either for want of assistance, or fear of being discovered, by reason of the many eyes now abroad, they could not accomplish it: however if we consider the \odot h J in 22 degrees of II , the 31 of July, we have great reason in Art to believe that they then took encouragement, laid close to their consultations, with much confidence of success: but the Almighty disposed it other ways, we hope for his glory, and *England's* future happiness: in the Figure \odot and V are in \square to each other, yet with mutual reception, which portended notable disputes about religious and Law priviledges, though of no long continuance, nor to any great purpose or effect, because they are in moveable Signs, and neither of them essentially dignified: the \odot and J are Rulers of this Quarter, and in regard they were both free from any ill rayes of an infortune, there could be no considerable mischief or dammage to the People during the time thereof, according to
secondary

*Sol entered Libra, September the twelfth,
at nine hours, fifty one minutes post meri-
diem, 1678, die 4, hora 3.*

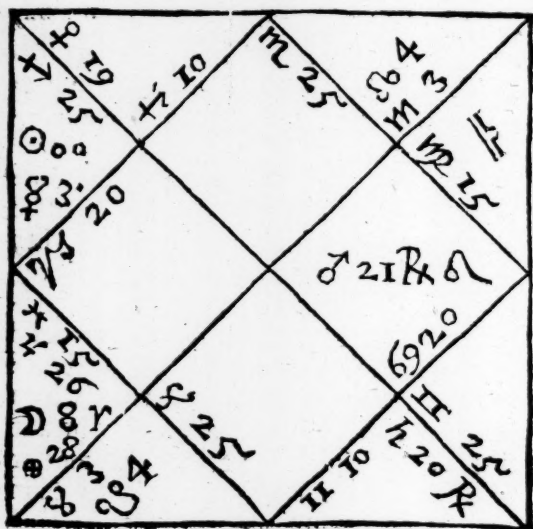


Ex Solis existentia in \approx qualitas Autumnalis cognoscitur, saith *Ptolomy*; the quality of the Autumnal Quarter is known by the Sun his ingress into \approx : *Haly* saith, *quando Dominus Ascendentis & Luna fuerint in revolutione Infortunati significant malum*: when the Lord of the Ascendant, and the Moon be in a revolution infortunate, it signifies much mischief and evil: that judicious man hit the nail plum on the head when he writ those words, for here was mischief intended to come with a vengeance, had not the Designs of the Papists been frustrated by a fortunate rupture: h their only Patron, is Lord of the seventh, eighth, ninth and tenth Houses, posited in the twelfth in \square to ψ , and in g to the D Lady of the Horoscope in the sixth: they concluded without doubt all was their own now, or would be shortly; for you may see h was as big with the Plot as he could tumble, just ready to spawn: Authors tell us, that an infortune in the twelfth signifies malicious private Enemies, but say they, if that Planet be Lord of the seventh, then those Enemies will make themselves publick: q and p are seperating from their friendly Aspects with h , policy and success leaves him in the mire, and he just-ly

ly falls into the same trap, that he had so unjustly laid for others: *Guido Bonatus* saith, *Si impedierint mali Dominum anni Judicabis impedimentum secundum substantiam mali impediens, Saturnus enim significat impedimentum ex doloribus longinquis & morte*: if the infortunes afflict or impede the Lord of the year (or quarter I suppose he means) you shall judge the quality thereof from the nature of the malevolent Afflictor, who if it be *Saturn*, it signifieth mischief through long sicknesses and griefs, as also death: the ♀ is Lady of the Quarter, and she posited in the sixth in ♂ to ♄, as before noted, now who is it that will say this was no troublesome nor sickly time, surely none that are well in their wits, can offer so to do: and seeing the Planets or Stars of Heaven did not whisper nor gibber in Pedlar's French, but speak with a loud Voice, and in plain Language: Let those Demi-Champions who have toyled themselves in erecting their Clubs against Astrology, forbear for the future, such fruitless Attempts, and try their manhood at other Exercises more pertinent to their Callings.

Sol in Capricorn, *December* the eleventh, at nine hours, twenty nine minutes *mane*, *die* ♄, *hora* ♀, 1778.

Ex



Ex Solis existentia in vj qualitas Brumalis cognoscitur, saith Ptolomy; the quality of the Winter Quarter is known by the Sun's entrance into *Capricorn*. I shall forbear to explain the meaning of this Figure, presuming that I have done more already than I shall have thanks for my pains, though I had no other design in so doing than to advance the worth of Art, and the young Students Knowledge therein : Astrology if truly understood is of great

great Worth and Excellency, yet are there many of its Mountain Professors no better friend unto it, than your Hypocrites are to Religion, who would fain have a name and no love to it, or at least a slight opinion thereof: the Nativity of the Popish Plot is very completely handled by that Ingenious Artist, Mr. *John Patridge*; therefore let not any Lover of Art think that my intent was to mend what he hath done, in so largely treating thereon: no, my Design was only to show how lively the Solar Ingresses, did point at the Actions of that years Affairs; which probably have not so much been taken notice of by other Students: besides it cannot be unwelcome to any modest *Tyro*, in regard it not only illustrates the foregoing Precepts, but also proves the truth of this Doctrine to admiration: so that here we may clearly see the Wisdom of the Almighty is great, and greatly to be prayesd; he is the God of Order, and hath made all things so to be and continue, he maketh the Heavens revolve and move, hath ordered the several courses of the Planets, calleth all the Stars by their names, and has made them to differ from each other in glory; let the ignorant see and believe these his wonderful Works, and be astonished thereat, and
amazed

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amazed at their own former ignorance, in
so rashly condemning what they under-
stood not ; let them now consider that
God did not set those glorious Bodies in
the Firmament only for People to gaze at,
but for Signs , and for Seasons , and to
rule over the Day and over the Night,
Genesis the First.

F I N I S.

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